

## M A G A Z I N E.

For JUNE and JULY, 1789.

## T H E O L O G Y.

## NATURAL THEOLOGY.

*(Continued from page 8.)*

WHEN this great truth of the existence of the Deity is well established, by following the light of true reason, we cannot represent that Being but as an *assemblage of all possible perfections*. To attempt to search out his essence, is to make efforts equally vain and rash; it is to attempt to fly without wings, or to know what passes in another planet; it is to attempt impossibilities. But God has given sufficient power to the human mind to know, and to comprehend, by a series of reasoning, some of his essential qualities, his attributes and perfections. Thus *natural theology* teaches us the nature of the Supreme Being, as well with regard to extent as duration of existence; and that he is powerful, just, good, wise, &c. in the highest degree. The natural rule is, that we ought to attribute to God every quality that can enter into the idea of the most consummate perfection, and nothing that can anywise derogate from that most perfect idea. Neither philosophers, nor all divines, have had this rule constantly before their eyes; for by confining their ideas within too narrow a sphere, they have sometimes imagined that the virtues of God could not be formed

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but after the model of human virtues; and that a Being so infinitely perfect could have passions like man, such as wrath, vengeance, sorrow, &c. that is, be susceptible of human imperfections: which occasioned M. Fontenelle to say, in his dialogues of the dead, *that men were very desirous that the Gods should be equally fools with themselves, but were not willing that the beasts should be equally wise.*

By comparing the idea of the goodness, the wisdom, and the omnipotence of God, with the idea of all the beings in nature as composed of parts, such as man is in particular, and by considering that nothing less than a supreme Being could have produced this composition, general and particular; that nothing less than a supreme Being can maintain the universe in constant order and harmony; by comparing all these ideas, we say, reason leads us to suppose, and even distinctly to perceive, a divine Creation and Providence.

From the idea of God, as a being supremely perfect, from his essential qualities, and from his particular quality of Creator and Conservator of the universe, arise the general relations between God and his creatures, and the particular relations between God and man, as a creature endowed with a high degree of intelligence.

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These relations enjoin duties to all creatures, and above all to men; and the performance of these duties form their primary virtues.

The principal of these duties are, 1. A desire to know God, and to admire him in his infinite perfections: 2. A desire to know and fully discover that natural law which he has engraved in the heart of man, by endowing him with reason: 3. A desire to serve him agreeably to the apparent will of his supreme wisdom; that is, to render him a rational adoration: 4. Gratitude for his benefits: 5. A reverence for his supreme Majesty: 6. A fervent inclination toward him: 7. An entire dependance on him: 8. A desire to fulfil the designs of his wisdom in general, and that destination in particular, for which he seems to have formed us: and many other similar duties, which all necessarily flow from the incontestable principle of the existence of the Deity.

The proofs of the existence of a supreme being; the inquiries into his qualities and perfections; the explanation of the relations there are between God and man, and the duties of these which result therefrom, are the important objects of natural theology, and which it demonstrates at large, with all the evidence that it is possible for the human mind to comprehend. Natural theology is the principle and foundation of all positive theology; and we may confidently say, that every religion which in a direct and demonstrative manner opposes natural religion, is false and absurd; as there never was, nor ever will be any man upon earth, with sufficient authority to teach mankind dogmas that are manifestly repugnant to that right reason which proceeds from God.

#### ETHICS; or MORAL PHILOSOPHY.

THE word *morality* appearing, to most philosophers, as representing an idea of too complicate and

extensive a nature, they have sought another term whereby to express the *determination of the will of man to virtue*, and they have thought that they found it in the word *ethica*, whose origin is Greek. Ethics may be justly called the *school of virtue*, as it teaches man the rules by which he is to conduct himself in order to become virtuous, and, by a necessary consequence, happy. It is divided into three parts. In the first it considers the *nature* of man, and principally his *will*: In the second, it examines the moral *aptitude* and *inclination* that the will ought to acquire to determine it to virtue: And in the third, it inquires after the *means* which are the most proper to give the human will this aptitude and inclination.

The will is a natural faculty of the soul, by which it determines in favor of what appears to it either true or good, and rejects that which appears either false or bad. We designedly say that which *appears* true or false, good or bad, and not that which *is* so. For the understanding examines and presents all objects to the will, and according as that presents them, this accepts or rejects them: for the will has not absolutely any power of examining and judging, its sole quality is that of determining. As the human judgment is sometimes false, and sometimes feeble or prejudiced, it happens too frequently, that it presents objects the reverse of what they really are, and consequently the will is determined to that which is false or bad, without knowing it, and without intending it. A will, for example, that shall determine a man to kill his father, is manifestly badly determined, but it is the judgment that is the cause, which has presented to the will the evil of committing that horrible action, less than the apparent good that shall result to him from it. It is the judgment that errs, and the will that embraces the error. For if the will could freely determine,



either for good or bad, it must have the faculty of reasoning, comparing, and examining; which is the business of the judgment. It is therefore to perplex ideas the most simple, or not to understand the signification of the terms, to attribute this faculty to the will.

The object of the will is the good or evil, and the act of the will is the approbation of the former, and the rejection of the latter: from the approbation arises *desire*, and from the rejection *aversion*. There are desires *natural* and *arbitrary*, good and bad. From the desires arise *inclinations*, which are also either virtuous or vicious, according as they tend to good or evil. Morality here examines the nature and effects of ambition, avarice, and intemperance, and all the various inclinations that result from them, or that can be comprehended under these three classes. From the different degrees of inclinations they degenerate either into *propensities* or *passions*. They are also either *natural*, that is, they result from the natural disposition of the human frame, as love; or from the constitution, as vivacity; or they are habitual, and arise from use, as the inclination to music. Moral philosophy, by extending its researches to their utmost limits, distinguishes also the primordial propensities, which form what may be called the root from whence the others spring, and which only compose the branches. Thus, love is a primordial propensity, of which friendship is a branch; and the taste for a garden, or the affection for a bird or a dog are derived from it, and form a sort of love for an inferior object. From all this result also the *movements of the mind*, and the *passions*; as hope, fear, pleasure, sorrow, joy, despair, chagrin, &c. Moral philosophy considers the movements of the mind, and the exercise of the passions, when they are accompanied with an earnest inclination to obtain the good that we desire, or to avoid

the evil that we fear; and explains the nature of wrath, courage, valor, emulation, compassion, envy, shame, curiosity, jealousy, and many other like motions of the mind.

With regard to the second part of ethics, we are to suppose, that when morality speaks of the *aptitude* which the will ought to acquire to determine it to that which is good or true, it thereby means *the will combined with the judgment*; and by which it is often seduced. According to this collective idea, and in no other sense, the will of man may be said to be in a state of impurity, vice, weakness, &c. But we must here make an important observation: We have what are called the senses, or more properly *one sense*, which is that of feeling, and which naturalists have divided into five, according to the seat where it exercises its function, as the sight, hearing, touch, taste, and smell. All this is manifestly corporeal; and this sense or feeling may be affected in a manner either agreeable or disagreeable, according as the delicate extremities of the nerves are agitated. We have moreover corporeal wants, as those of eating, drinking, sleep, love and its consequences; whose gratifications constantly give us pleasure. Now, the will, which is always determined by what appears to it to be good, is consequently naturally determined to that which affords pleasure, and regards pleasure as a good: from whence arises the natural propensity of the will to satisfy the wants of the body, and that which can give agreeable impressions to the senses; and it is here that right reason ought to convince the will that the excess of pleasures is as prejudicial to our being, as the right use of them is beneficial, in order to prevent the will from incessantly consenting to pleasure.

From the desire of happiness, from the propensity to please the senses, and from the natural inclination to satisfy agreeably the wants of the

body, arise therefore the passions, and in the first place *self-love*, which is either rational or irrational, according to the limits with which it is indulged. From self-love proceed ambition, avarice, and intemperance. From the propensity to these passions arise the *vices*, which are nothing but a continued inclination to actions that are unjust or irrational. There are reckoned three principal vices from whence all others flow; these are, impiety toward God, intemperance toward ourselves, and injustice toward our neighbour. From thence are derived, 1. Atheism, idolatry, superstition and hypocrisy: 2. Inebriety, gluttony, luxury, debauchery, lasciviousness, sloth, dissipation, avarice, indiscretion, impatience: 3. Infidelity, incivility, obduracy, implacability, malice, vengeance, cruelty, and ingratitude, with all their unhappy relatives.

The principal concern therefore, in this second part of ethics is, to show in what manner the will, guided by the judgment, may be enabled to avoid these vices, and to acquire an inclination for their opposite virtues: and it is here that morality proves that man cannot attain this end, but by living according to the rules of sound reason.

Reason prescribes to man two rules, one of which takes its source from the *laws*, and the other from *prudence*: from whence consequently result a *moral virtue* and a *political virtue*.—Moral virtue consists in a desire and aptitude to conform our actions to the rules of the natural law. There are reckoned three principal virtues; which are piety, temperance and justice: from whence arise, 1. The love of God, our duty towards him, and our confidence in him: 2. Sobriety, chastity, diligence, economy, urbanity, patience, courage, magnanimity, &c. 3. Equity, meekness, the love of peace and concord, sincerity, candor, humility, fidelity, veracity, beneficence, charity, generosity, hu-

manity, placability, gratitude, and all those other virtues which form the genealogy of justice; the mere contemplation of which is capable of inspiring a most pleasing sensation in a virtuous mind.

From the moral virtues are distinguished the *political virtues* which arise from a happy disposition in the mind to direct its actions according to the rules of prudence, in order to obtain just and rational benefits, and to avoid that which is prejudicial. With regard to political virtues, *prudence* is the only source from whence they are all derived. Although from the incidents and occasions in life, in which prudence may be exercised, the number and names of the political virtues are infinitely multiplied, yet have philosophers endeavored to reduce them into a system, and to form of them a particular discipline, under the name of common prudence or policy.

#### PHISICO-THEOLOGY.

*Or a Demonstration of the BEING, and ATTRIBUTES of GOD from a Survey of the Earth.*

(Continued from page 9.)

#### THE WINDS.\*

NUMEROUS considerations there are to evince that the winds are the effect of the Almighty's wisdom

\* *As wind is a current of the air, that which excites or alters its currents, may justly be said to be the cause of winds. An equipoise of the atmosphere produceth a calm; but if the equipoise is more or less taken off, a stream of air or wind, is thereby produced, either stronger or weaker, swifter or slower. And divers things there are which may make such alterations in the balance of the atmosphere; viz. Eruptions of vapors from the sea or land; rarefactions and condensations in one place more than another; the falling of rain, pressure of*

and goodness; we shall insist only on their utility to the world.

The salubrity of our atmosphere entirely depends on the winds, or upon its being agitated. How putrid, fetid, and unfit for respiration, for health as well as pleasure, is that air which is stagnant or confined?—Should the whole mass of air be in a state of inactivity, or without motion, instead of refreshing and animating the inhabitants of the earth, it would suffocate and poison them; but the perpetual commotions it receives from gales and tempests, preserve it pure and healthful. †

*the clouds, &c. But the most universal and constant alterations of the equipoise of the atmosphere, are from heat and cold. This is manifest from the general trade winds, which blow all the year between the tropics from east to west; if the cause thereof be, as some ingenious men imagine, the sun's daily progress round that part of the globe, and by its heat rarefying one part of the air, whilst the cooler and heavier air behind presses after.*

*In our climate, the northerly and southerly winds (generally regarded as the causes of cold and warm weather) are the effects of the cold or warmth of the atmosphere. It is not uncommon, for instance, to observe a warm southerly wind suddenly change to the north, by a fall of snow or hail;—and to notice a north wind, in a cold morning, shift to the south, when the sun hath warmed the earth and air; and again to turn northerly in the cold of the evening. In thunder-showers the wind and clouds are often contrary to each other; (especially if hail falls) the sultry weather below, directing the wind to one point, and the cold above, the clouds another way.*

† It was observed by Lord Howard, in his voyage to Constantinople, "That at Vienna they have frequent winds; if, however, they cease long in summer, the plague often ensues." It is now reduced to a proverb, "That if Austria enjoys not wind, it is subject to contagi-

Winds not only render the air salubrious, but afford great pleasure to Mankind. How agreeable are the gales which fan us in the heat of summer! So necessary are they, indeed, even in this *Temperate Zone*, that men can scarcely pay due attention to their avocations without greatly endangering their health. And nothing but perpetual gales of wind cause the climate of the *Torrid Zone* to be healthy and pleasant to its inhabitants.

We might notice many other advantages we derive from the winds in various engines and branches of business. Particularly we might make observations on the great use of winds to facilitate the interests of commerce, in transporting men to the most distant regions of the world; we might pay attention to the general and coasting trade-winds, the sea and land-breezes; the one serving to convey the mariner in long voyages from east to west, the other to waft him to particular places; allowing him to enter his harbour, and to depart from it: But, for the sake of brevity, we shall proceed to notice

#### *The CLOUDS and RAIN.*

CLOUDS and Rain are not less beneficial to the world than winds.—What refreshing pleasant shades do clouds afford! What fertile dews and showers do they emit on trees and plants; to cloath them with verdure and beauty; to render them ornamental and useful!

How, indeed, does the moisture communicated to the earth, through the medium of clouds, cause, in the elegant language of the Psalmist,—

"The little hills to rejoice on every  
on." At Grand-Cairo the plague immediately ceases when the Nile begins to overflow its banks. Dr. Mead, and several physicians of eminence, ascribe the cause of malignant epidemical diseases, particularly the plague, to an bad and moist temperament of the air.

side, and vallies to shout for joy and sing!"—The utility of these meteors would be further evident, should we attend to the fact, that the continuance of fountains and rivers depends on the supply they receive from the products of the clouds. \*

From the few reflections we have made, in this and the preceding number, with respect to the appendages of the earth, we perceive that our atmosphere was designed, by infinite wisdom, to answer important and benevolent purposes. But this, if possible, will more clearly appear, when, in the ensuing number, we shall consider the other appendages of our globe, *Light and Gravity*.

\* *The following observations may not be unacceptable to the reader.—When the particles of water are so far separated by heat as to be without each others attraction, they begin to repel each other, and will seem to rise from the surface of the fluid in the form of a vapor, or body of particles, at equal distances from each other, and becoming specifically lighter than the same bulk of airy particles, they will rise in the fluid body of air till they come to that part of it which has the same gravity, and will there make what we call CLOUDS, which will move in various directions, according to the current of air in those regions.*

The vapors thus raised become the original matter of all meteors; one degree of cold condenses them into large globules, which fall into drops of RAIN; a greater degree produces a fixedness or coagulation of the particles, which shoot like salts into various curious forms, and make the flecks of SNOW; a third and still greater degree of cold congeals the vapors into an harder substance, greatly variegated in form and consistence, and produces HAIL. If the cold so condenses the vapor that it cannot rise high above the surface of the earth, it will shew lower about, and fill the lower air with an obscure FOG or MIST: Or if the cold be more intense, it freezes the mist in every twig and blade of grass in

## ASTRO-THEOLOGY.

*Of the BEING and ATTRIBUTES of GOD proved from a Survey of the heavenly Bodies.*

*(Continued from page 10.)*

THOUGH the planets appear to the naked eye, and even when viewed through good glasses, to be nearly of the same bulk; yet they are of very different magnitudes. The Earth is 27 times as large as Mercury, very little larger than Venus, 5 times as large as Mars; but Jupiter is 1049 times, Saturn 586 times, and the Sun 877,650 times as large as the Earth. The circumference of the earth is at least 25,000 miles: what amazing bodies then must Jupiter, Saturn, and the Sun be! and could any thing short of almighty power create and preserve such immense masses of matter?

We have already observed, that the earth moves round the sun. But to this it may be objected, that such a motion is contrary to experience; in answer to which it may be remarked, that this is a very great mistake, though at the same time a very natural one, and it is easily accounted for from the following circumstance; namely, that the appearance will be the same to us, whether the sun moves round the earth, or the earth round the sun.

But we must observe, that the earth has two motions: one round its own axis from west to east in twenty-four hours, which makes all the heavenly

form of a white incrustation, which is styled a RIME. If the air is warm, so that the vapor therein is too fine to be visible in the day, it will yet be condensed by the coolness of the evening, so far as to descend and settle upon the tops of grass in the form of DEW: But if the evening of such a day shall be cold enough to freeze, then instead of a dew there will appear a WHITE FROST over all the surface of the ground. Vide Martin's Philosophy, vol. I. p. 34.



bodies appear to move round the earth from east to west in the same time, and causes the regular succession of day and night; and the other round the sun in the space of a year, which occasions the change of the seasons. That the appearance will be the same to us, if the earth turns round its axis, as if all the heavenly bodies moved round the earth, may be easily proved by a very simple experiment.

Go on board a ship, and let her be turned gently and uniformly round; you will not be sensible of the ship's motion, but will think all the objects on land are moving round the ship. In like manner, let one ship be fixed immoveably in her place; go on board another ship, at the distance of a few miles: let this second ship sail, in a circular direction, round the first ship: you will not be sensible of the motion of the ship in which you are, but will think that the immoveable ship is moving round you. The first of these is an exact representation of the diurnal motion of the earth round its own axis; the second, of its annual motion round the sun. And that both these motions take place in reality, astronomers have proved by a variety of arguments.

First, if the earth does not turn round its own axis, the sun and stars must move round the earth in the space of twenty-four hours. But considering the great distance of the sun from us, if he was to go round the earth in 24 hours, he must travel at the rate of upwards 300,000 miles in a minute; and as the stars are at least 400,000 times as far from the sun as the sun is from us, those about the equator must move 400,000 times as quick as the sun. But this is such an extreme rapidity, as exceeds the utmost stretch of human imagination to conceive; and it is no more possible to form an idea of it, than of infinite space or eternal duration.

In the next place, it is an established law of nature, that a heavy body never moves round a light one as its

centre of motion. A pebble fastened to a mill-stone may, by an easy impulse, be made to circulate round the mill-stone; but no impulse can make the mill-stone circulate round a loose pebble; for the heaviest would undoubtedly carry the lightest along with it wherever it goes.

Besides, if the sun moved round the earth, it would take no less than 173,510 days to perform its revolution, and in that case our year would be 475 times as long as it now is; but as we find the regular return of the seasons, that is, the completion of a whole year, in 365 days and six hours, it necessarily follows, that the earth must move round the sun. Add to this, that as the others planets, in their revolutions round the sun, sometimes move forward, sometimes seem to stand still, and sometimes to move backward; all these irregularities are easily accounted for, by supposing the earth to move round the sun, but cannot be explained on the contrary supposition of the sun's moving round the earth.

The objections that are usually brought, either from reason or scripture, to the motion of the earth, shall be answered in our next; and this motion shewn to be a much stronger proof of the power, wisdom, and goodness of the Creator of all things, than if the earth stood still, and the sun and stars moved.

*(To be continued.)*

## CHRISTIAN THEOLOGY.

### MORAL THEOLOGY.

*(Continued from page 13.)*

IN order to shew, in a few words, of how easy, just, and natural an application all these precepts are susceptible, we shall here give a few instances. It is our duty to love God. Now nothing is more natural than to feel a lively and penetrating pleasure in the contemplation of the united perfections of the Supreme Being;

nothing more natural than a desire to please him, and to render him propitious to us : and as it is not possible for us to do him either good or evil, all our power to please him consists in offering him an upright heart ; a rational devotion ; to be possessed with gratitude towards him, and to exert all possible efforts to accomplish the end of our creation. It is our duty to love all mankind ; and yet we inflict pains and chastisements on some of them ; we even put them to death : but we chastise them only to render them better, to prevent them from becoming pernicious to society in general : we retrench the number of the living, as we cut off a corrupted branch of a tree, in whose preservation we are interested : it is because we love mankind that we endeavour to prevent the destruction of the good by the malignity of the wicked : but it must ever be an indispensable necessity alone that can compel us to chastisement. It is our duty, likewise, to feel a kind of love for other creatures, even for mere animals ; nevertheless we harass, we oppose, we destroy them. If we harass them wantonly, to support a criminal luxury, or to satisfy a brutal pleasure ; if we pursue a savage chase, or encourage combats between animals themselves, or other like horrible diversions, we act contrary both to the spirit and the letter of the gospel.— But if we destroy a part of these animals, to serve as an indispensable nourishment to man, observing at the same time to put them to the least misery possible, and taking all necessary care for the preservation of the species, we act in conformity to the laws of nature and of morality ; we employ to our own preservation, and to that of the rest of mankind, what appears destined to that purpose by the Creator.

Moral theology likewise differs from philosophy, inasmuch as it requires that our virtues be absolutely disinterested : it enjoins us to fly the

evil and to pursue the good, merely as our duty towards God : it admits indeed the precept of the love of ourselves, and the love of our neighbour, but it regards this love only as a duty that results from our love towards God ; and that from the principle, that God must love all his creatures as the work of his hands ; and that we cannot therefore, from the very nature of love, please him, without entertaining sentiments of affection towards those to whom the Sovereign Lord of the Universe vouchsafes his benign regard. As Christian morality does not regard virtue, but as it is a duty towards God, and as it considers all our actions, which have any other motive, either as blameable, or at least imperfect, and as but little acceptable to the Supreme Being, it does not regard the advantages which result from them to society, but as useful consequences of the true Christian virtue ; and from this principle it draws new arguments for the encouraging of mankind to the practice of it.

From what has been advanced, a second difference arises between Christianity and philosophy. The first adds to the second still new motives to the practice of virtue. That of redemption, and pardon, obtained by Jesus Christ, is not one of the least. Its argument is this : if God has so loved mankind, as to afford them the means by which the evil, caused by their own fault, may be abolished, it would be the greatest of all ingratitude and malice towards himself, if man should not endeavor to acknowledge this love, to merit it, and to embrace the means of pleasing God. A third motive, taken also from the merit of Jesus Christ, here offers itself as an auxiliary to the two former : according to the Christian doctrine, man has not by nature the power to practise all those virtues which are agreeable to God ; but the same doctrine teaches, on the other hand, the conditions by which

it is possible to please that most holy and perfect Being; and gives the Christian hope also, that he shall never labor in vain.

Lastly, the Christian morality is of far greater efficacy in adversity, than philosophy: it carries with it the greatest consolation in misfortune, and even in the hour of death; for the Christian may say, with the apostle, *that godliness (or the practice of evangelic morals) is in all things profitable, having the promise of the present life, and that which is to come.*

#### HOMILETIC-THEOLOGY: Or SACRED ELOQUENCE.

THE term *Homily* has been given to sacred eloquence to distinguish it from that which is made use of by secular orators in their public discourses.

The word *Homily* originally signified an assembly or conference; but was afterwards applied to sermons, addressed to Christians assembled in churches.

Whether the Christian orator speaks in or out of the pulpit, he should propose important truths, and in a manner that they may instruct, convince, please and affect.

When he has chosen his text, he may begin by making a tripple analysis; a grammatical analysis, or an explication of the words, the construction, the phrases, and the idioms: A rhetorical analysis, in which he should consider the tropes, the figures, and the oratorical construction: and a logical analysis, wherein he should examine the principal proposition contained in the text, extract it, explain the subject, its attributes and connexions; and from whence he should, lastly, deduce such arguments as are capable of elucidating, enforcing, and proving the proposition.

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Texts are of various genus and species; among which are five that are reckoned principal; which are, First, the *didactic*, which treats of an article of faith, of a fact, or of an object, of the nature of a virtue or vice, &c. the species of this genus are, an historical recital; an affirmation; a testimony; approbation; a description; a prophecy. Second, the *elenctic* genus, which treats of an object in debate: the species of which are, a disputation or controversy; a refutation; a reproach on an error; an accusation of error, and sometimes even an imprecation against that error. Third, the *pædæutic* genus, which regards the practice of the Christian virtues: the species of which are, an exhortation; an injunction or command; a prayer; a wish or vow; a recommendation. Fourth, the *epanorthetic*, which describes the vices that the Christian ought to avoid: the species of which are, a dehortation; a defence; a reproach of vice; a menace; a punishment foretold, or a chastisement declared; an imprecation or malediction. Fifth, the *consolatory* genus, which treats of some scourge of Heaven, or some private affliction: the species of which are, a deploration; a commiseration; a consolation, or promise of succour; the efficacy of relief; a prayer for the afflicted, and that they may be relieved from their calamities.

When the text is selected, and a succinct analysis is made of it; when its genus and species are explained, and a judicious proposition is drawn from it, the preacher proceeds to the division of his discourse, in which he has also to consider, the exordium; the proposition; the method of dividing it; the tractation, or method of treating it; the application, and the inferences that may be drawn from it. We think we should here make a general remark; which is, that the sacred orator is not obliged servilely to follow the chain of all

these rules, though he ought not to be ignorant of any one of them — His natural talents, the vivacity of his genius, the strength of his judgment, the sagacity of his discernment, the force of his memory, his practice, or experience, will all concur to enable him frequently to discern all these objects. He should even avoid all appearance of the traces of art, or the pedantism of the homily in his sermon.

The homiletic art enters here into a large detail, in order to show the method of contriving the exordium and proposition, the method of making divisions, of drawing ingenious consequences in order to form an application, &c. It describes, on this occasion, four different methods, which are, the *analytic*, the *synthetic*, the *schematic*, and the *arbitrary*, of which it gives the definitions, the rules, and examples; and which must be learned by the study of the art itself.

With regard to *traciation*, which forms what may be called the body or essence of a sermon, we think we should observe here, that it rests entirely on the arguments which the sacred orator employs to prove his thesis and propositions. The arguments are of different kinds, and tend either to explain, to prove, to enforce, to amplify, or to affect. They are drawn either from the etymology, the homonymy, or synonymy of words; from the definition or description, the paraphrase, the different opinions, the defence of the text, the manner of reconciling passages seemingly contradictory, the comparison of versions with the original text, the parallel passages, the context, or that which precedes, and that which follows; from the express and formal assertion of the Holy Scriptures; from just consequences; from that which is possible and agreeable; from the reverence due to the Supreme Being and the idea which we ought to entertain of his divine perfections;

from the confessions even of adversaries; from the analogy of faith; from the utility or prejudice that will be the result; from the examples of the upright or the reprobate, the just or the unjust; from the mercy of God, the merit and intercession of Jesus Christ, the assistance of the Holy Spirit, the divine providence; from the ordinary lot of the faithful; from the example of our Saviour, his apostles, and the saints; from the necessity, the utility, and short duration of the cross; from the goodness of the cause; from the divine assistance; from the omnipotence, omnipresence, omniscience, and infinite mercy of God; from eternal rewards and punishments, &c. From these sources the preacher should endeavor to draw, by exerting all the powers of the human mind, such arguments as are striking and conclusive, and apply them with the utmost sagacity to the genus and species of his text, or the matter on which he treats.

The application should be pertinent, and flow naturally from the text, and the propositions which the orator has thence deduced; for these consequences should never be forced. The preacher should exert all his art to render it animated, persuasive and affecting. He may there employ, but with moderation, the most brilliant figures of rhetoric; and these will contrast well with that great simplicity, perspicuity, and force, which he has made use of in the arguments which compose the body of his sermon. The application ought not likewise to be very long, any more than the exordium: it should terminate the whole discourse, and finish with a period that is lively, striking, energetic, and affecting; that contains in a manner the whole matter of the sermon, and that is capable of making a sudden impression, and of fixing deep traces in the minds of the auditors.

It is easy to conceive, that all the homiletic art will be frivolous and



useless, if the preacher, by the aid of the dogmatic, exegetic, polemic and moral theology, hath not acquired a thorough knowledge of the religion he professes, in its full universality. His mind should contain a copious fund of erudition, from whence he may draw, on every occasion, the most striking thoughts, and most solid arguments. His style should not be remarkably florid nor pompous, and much less mean and grovelling. The most solid and necessary ailments have still need of seasoning to make them agreeable. Such is the nature of man. The due arrangement of the matter of a discourse contributes, more than is commonly imagined, to render the truths it contains perspicuous, persuasive, convincing, and affecting; and art, which is founded on experience, furnishes such rules for this purpose as are drawn from the works of the most able sacred orators. We have happily, in all the Christian communions, excellent models of this kind, which the young theologian should read and study with the utmost attention. St. Augustin, Bourdaloue, Bossuet, Marillon, Flechier, Tillotson, Taylor, Stillingfleet, Saurin, Jaquelot, Mosheim, Cranmer, Jerusalem, and many other admirable preachers, are so many resplendent lights that guide the student in his career; and though every one, who devotes himself to the altar, cannot hope to attain a degree of excellence equally sublime with these finished models, they ought however constantly to aspire after it, and exert the most glorious efforts in endeavouring to resemble them.

(To be continued.)

#### ECCLESIASTICAL HISTORY.

*A concise Ecclesiastical History of the principal Nations of the Earth.*

(Continued from page 15.)

*The RELIGION of the MAGI.*

**T**HE word Magus in the ancient Persian is nearly synonymous

with that of sage or wise man: and this name was given to those philosophers who taught morality and natural theology, founded on the adoration and worship of a Divinity, as Arnobius has remarked. This natural religion, however, was not either very pure or very rational; for the magi laid down two imaginary principles, which were, that *light* was the source of good, and *darkness* the origin of evil. These philosophers, however, were in high estimation with the kings of Persia, who acknowledged their wisdom, and honoured them with the name of Sages; frequently consulted them in the affairs of government, and charged them with all that regarded the religion and policy of their kingdoms; so that they were at once priests, politicians and philosophers. It is easy to conceive what importance this triple employ gave them in their country; and the more, as by the study of natural philosophy these magi were enabled to predict appearances in nature, and sometimes to perform operations that appeared supernatural to the people, and which these subtle priests caused to pass for conjurations, prodigies and miracles. When Cambyfes had determined to carry the war into Egypt, he appointed one of these, named Pitizithes, governor in his absence. But that minister attempting to place his brother Smerdis on the throne, in the room of the son of Cyrus, whom Cambyfes had slain, the principal satrapes or nobles, perceiving his fraudulent design, massacred, at once, him and all the rest of the magi. From the time of this catastrophe, the sect of the magi fell into disrepute; but, some years after, they were restored to authority, and at the same time reformed by Zoroaster. They, who in succeeding times made a profession of sorcery, took the name of magi, and from thence a bad signification was annexed to that title, and from thence also is derived the word magician. These magi spread

themselves over all the East, and even in Egypt, where we find them in the time of Moses. The priests of the sect of magi in Persia were all of the same tribe; and they rarely communicated their science to any but those of the royal family, who from a knowledge of it were regarded as belonging to the sacerdotal tribe.— These priests were divided into three orders; the common clergy, the superiors, and the archimagus, or head of their religion. The temples were in like manner of three orders. The archimagus, held his residence in the principal temple, and the whole sect thought themselves obliged, once in their lives, to go thither on a pilgrimage. The business of these priests was to read the offices of each day in their liturgy, and at certain fixed and solemn times to explain to the people different parts of their sacred books. There were no altars in these temples; but they preserved sacred fires, in lamps, before which they performed their adorations. This people were in great dread of spectres or apparitions.

Zoroaster, whom the Persians called Zerbust, was, according to oriental writers, a great philosopher, who lived at the time that Darius, the son of Hytasp's, filled the throne of Persia. He was perfectly acquainted with all the oriental sciences, and much versed in the religion of the Jews. He did not found a new religion, but undertook to reform that of the magi, which for many centuries had been the prevailing religion among the Medes and Persians. He established the doctrine of a *first principle*, or *Supreme Being*. He taught that fire was the symbol of the presence of the Divinity, and that God had established his throne in the sun. He shut himself up, for a long time, in a cavern of Media, where he composed the book of his *Revelations*. A short time after, he went into Bactriana, and Persia, and there caused his doctrine to be received. From thence

he passed into India, in order to learn the sciences of the Brachmans; and having acquired all they knew of physics and metaphysics, he returned into Persia, and communicated his knowledge to the magi; who from that time were held in high esteem. Zoroaster, repairing to the court of Darius at Susa, presented that monarch the book he had composed, bound in twelve volumes, each of which contained a hundred skins of vellum, on which it was the custom of the Persians to write. This book was intitled *Zendavesta*, and by contraction *Zend*; a word that signifies *the fire lighter*. The king, his courtiers, and the nobles of the land, embraced magianism, thus reformed by Zoroaster; notwithstanding the efforts of the chiefs among the Sabeans: and this religion continued to prevail in Persia till the time it was superseded by the doctrine of Mahomet. Its morality was pure, except that it permitted incest. With regard to the worship of this religion, it was simple: philosophy and policy appear to have been there artfully united. They say that Zoroaster, who retired to Balch with the quality of archimagus, was there slain by Argasp, king of the Scythians, and his temples demolished. The disciples of Zoroaster, who still remain in Persia, are called by the Mahometans *Gaures* or *infidels*.

*Judaism.* Moses who lived about the year of the world 2550. near 500 years before Homer, 900 years before the philosopher Thales, was the first who gave a form to the religion of the Jews, reduced it into a system, and prescribed them a law as he had received it from God. This law is contained in the pentateuch of Moses, which comprehends the books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy, which are in the hands of all Christians in every part of the earth. Leviticus properly contains the law, the sacrifices and ceremonies of the Jews, and Deutero-

mony serves as a recapitulation or abridgment of the law. The ten commandments form a kind of summary of all the fundamental laws that God prescribed by Moses to the people of Israel. All these laws are either religious and doctrinal, and relate to the dogmas or essence of the Jewish religion; or ceremonial, and regard its rites and ceremonies; or civil and political, and regulate the constitution of the Judaic republic, or their police, and prescribe in a particular manner such rules as were proper to be observed by that people: or lastly moral, and served to regulate the manners and consciences of the Hebrews, by exciting them to virtue. These Divine laws, however, they did not always practise; for, when we read their history, we find, that a more profligate, covetous and deceitful people scarce ever existed upon earth. To all their other vices they joined a strong superstition. Their Talmud, which is a sort of dogmatic catechism, or amplification of the law of Moses, is the quintessence of absurdity; and the writings of their rabbies and cabalists contain the most complete collection of insipid whims that it is possible for fanaticism to conceive. Since the promulgation of the Christian religion, the Jews have been dispersed over the face of the earth, and no where united in a national body.

*Christianity* arose, about the year of the world 4000, out of Judaism, at the time that it was become greatly corrupted. Jesus Christ appeared upon the earth, taught a doctrine that is perfectly divine, and founded a church that has spread itself into all the four parts of the world; and of which we shall give a brief history in the following article.

*Mahometanism.* Mahomet, called the prophet, was an artful impostor, and of his kind, perhaps the greatest man that ever appeared in the world. He was born the 5th of May in the year 570 of the Christian era. His

father, who was an Arab and a Pagan, was called Abdalla and his mother, who was a Jewess, was named Emima, and they were both of the drags of the people. It would require a volume to show by what address, what subtle genius, what extensive schemes, what resources, by what a bold and daring spirit he became enabled to produce a new religion, and to establish it in Asia, Africa, and even in some countries of Europe; by bearing in one hand the Coran, and in the other the sword; and by succeeding equally well, as conqueror, legislator and prophet.—The Mahometans acknowledge that Judaism and Christianity are true religions; but that they no longer contain any certain principles, because their holy books have been corrupted. They say that God communicated himself to his prophet Mahomet, by the angel Gabriel, for the space of twenty-three years; and gave him a certain number of written sheets, from whence he composed the book called the Coran or Alcoran. M. de Ryer has translated this Alcoran into French; Mr. Sales into English; and M. Prideaux and Count Boulainvilliers have each of them wrote the life of Mahomet. The principal dogmas of the Mahometan religion are, the unity of God; that there is no other god but God, and that he is one: that Mahomet was sent from God, and was his prophet, and that this last truth has been confirmed by numberless miracles (which always appear ridiculous to those who are not of the same religion.) The Mahometans have also their saints to whom they likewise attribute miracles, but inferior to those of their prophet. They acknowledge, moreover, that there are angels, who are the ministers of the commands of God: they believe in a general resurrection of the dead; in a day of judgment; in a hell; and paradise, whose delights are painted by the Coran in the most pleasing figures, and with the most glowing colours. It is re-

presented as a delicious garden, watered by fountains and rivers of milk, of wine and honey, and adorned with trees which are ever green, and which bear apples whose kernels turn into women, who constantly preserve their youth, their beauty and virginity, and are of so sweet a nature that if one of them were to spit into the ocean, all its salt waters would become immediately fresh. The Mahometans likewise believe in predestination; and say that no good or evil arises but by the ordinance of God: and if they are asked, why God has created the wicked? they reply, that it is not for us to search too curiously into the secrets of the Almighty; that what appears good in the eyes of man may be found evil before God, and that good which we call evil. They admit of polygamy, or a plurality of wives, and forbid the use of wine and other strong liquors. They have adopted the Jewish custom of circumcision. Their morality consists in doing good and avoiding evil. They hope for the mercy of God, and the forgiveness of sins, and recommend, in a particular manner, prayers, and ablutions or the use of baths, that is corporeal purity. Christian divines have frequently attributed to the Mahometans errors which they do not profess: it must be acknowledged, at the same time, that the Coran abounds with absurdities and such idle tales as are offensive to common sense.—We ought not, however, always to attribute these to Mahomet, for they are frequently the produce of his commentators, and of the enthusiastic spirit of the oriental nations.

The Mussulmen are at this day divided into two principal sects, and who are even mortal enemies to each other. The Persians glory in being the followers of Ali, and wear a red turban. The Turks, on the contrary, hold the memory of Ali in contempt, following the sect of Omar, and wear a white turban. There are many other sects among the Maho-

metans, of whom they count even sixty-seven. All these sects, however, occasion no schism, but agree in their fundamental dogmas; pray, give alms, make the pilgrimage to Mecca, and observe the fast of Ramadan.

*(To be continued.)*

*A Summary of the HISTORY of the CHRISTIAN CHURCH, from its Commencement to the present Century.*

#### CENTURY I.

*(Continued from page 17.)*

THE church, whose foundation was fixed by our Saviour, during his abode on earth, was signally blest the tenth day after his ascension, by the gifts of the holy Spirit, received by the apostles, the first ministers and preachers of the church. Their divine master, faithful to his promises, and willing to accomplish the ancient prophecies most plentifully bestowed on his apostles the gifts of the holy Spirit; in so much, that those who were only simple witnesses of this miracle perceived it, and felt its effects. From this moment, the apostles acquitted themselves of their charge, with the most ardent zeal, and unshaken constancy; they conquered the greatest obstacles; and the success of their labor was incredible.

The primitive church was most glorious. The knowledge of God and religion, as Jesus Christ and his apostles preached it, was therein found in all its purity, unaltered and unmixed, by any comment or human tradition. The worship resembled the belief; every thing tended to true holiness, and the faithful performed their duty in the most lively manner, and with the most religious exactness. The precious gifts of the holy Spirit were bestowed in such profusion, as were never heard of before, nor since.



The chief of these were the gift of tongues, of prophecy, and miracles. Persons of the lowest rank, and those of the meanest understanding, had a profound, lively, and sanctifying knowledge of the true religion.— Their morals answered to the purity of their doctrine; the most perfect integrity reigned amongst them, and nothing conducted more to the conversion of Infidels, than the example of the first Christians. They were seen glorifying God in the midst of the most unjust persecutions, and suffering with unexampled fortitude the most cruel torments. What particularly characterised and distinguished them, was, a sincere benevolence and unbounded charity, not only to each other, but to all men.\* It was with arms like these, that Christianity triumphed over paganism; it was thus the faith of our Saviour was planted throughout the world.

During the first years after the ascension of our Saviour, the church was confined to the city of Jerusalem; she nevertheless increased in an amazing manner; which drew on her the anger and hatred of the Jews, who, at the end of two years raised a violent persecution against the Christians in that capital; which caused several of them, and particularly some of the apostles and Evangelists to leave it, and disperse themselves in the neighbouring countries; which, in a short time, occasioned the Gospel to be preached not only in Judæa and Samaria, but likewise in Syria, Cyprus, and the different regions of Asia. Yet the first preachers confined their doctrine, to the Jews dwelling in those places; and the first churches were composed of proselytes from Judaism to Christianity. The barrier, which prevented the Pagans from entering the Church, was soon removed. Six or seven years after

the ascension of our Lord, the apostle Peter had a vision, which informed him of the vocation of the Gentiles; and St. Paul, called in an extraordinary manner to be an apostle, acquitted himself of that office, with as much zeal as success. He went not only through the countries already named, but through all Greece, and Italy, and preached even at Rome itself; so that, in a very few years, the greatest part of the Roman empire was enlightened with the benignant rays of the sun of righteousness, and in most of the principal cities there were numerous and flourishing churches.

It is easy to conclude from hence, that the apostles employed all the supernatural strength which was given them for the advancement of that great undertaking, and that God prospered with his blessing their endeavours: the number of Christians was incredible; and amongst them were several persons distinguished by their birth, their employments, and their talents. The Roman empire was, during this time, the principal seat of the Christian church, before which the emperors themselves at last bowed their faces. As no society can subsist without order, the Saviour, in founding the church, established ministers, ordinary and extraordinary, whose titles and functions, we find described in 1 Cor. xiv. 18. Eph. xiv. 11. The ministers extraordinary, of whom were the prophets, apostles, and evangelists, went no farther than the first age. The ministers ordinary, of whom there is a succession in the church which shall remain to the end of time, are pastors, and teachers. We will treat briefly of each order.

The apostles incontestably hold the first place among the ministers extraordinary. They were immediately chosen by our Saviour himself, They were his companions and hearers during his ministry, and afterwards received the holy Spirit, and

\* See *Cave's Primitive Christianity, and the Manners of the first Christians by Fleury.*

they had full power given them to establish churches in all those places which had received the word, and to govern them in the name and with the authority of Jesus Christ. When our divine master chose them to the number of twelve, he had without doubt regard to the twelve tribes of Israel; and a proof that the number was not arbitrary, but referred to some determined reason, is, that after the fatal death of the traitor Judas, Matthias was elected to replace him, Acts. i. 26. There never was any office in the church more eminent than the apostolical. Some learned divines have distinctly explained all their prerogatives from the holy scriptures.

We have certain accounts of the works of some of the apostles, and of the fruits of their labor; it is the inspired book of the Acts which has transmitted to us that knowledge. We see there in particular how St. Paul, that great apostle of the Gentiles, called by Jesus Christ himself on the road to Damascus,† and added to the number of the apostles, became one of the most powerful instruments in the hand of God for the conversion of men. St. Peter did not stay at Jerusalem; he went thro' diverse countries of the east, preached the gospel particularly to the Jews with the success which the Scripture mentions. As to the other apostles, we know but very few particulars of their lives and preaching, as the sacred writers have thought fit to say little about them.

Ecclesiastical tradition, whether that which goes back to the first antiquity, or that which bears the characters of a later date, gives account of many other things respecting the life and actions of the apostles, but we cannot admit them with full confidence. There are, however, some articles which it is hardly possible to

doubt. Such are the accounts confirmed by the unanimous testimony of the ancients respecting the martyrdom of St. Peter and St. Paul at Rome; of Hegesippus's relation of the martyrdom of St. James surnamed the Less, apostle and bishop of Jerusalem; and the particulars which the ecclesiastical history furnishes, respecting St. John, what he did in Asia Minor, and his long life. It is likewise natural to give credit to what the oriental writers agree in saying about the preaching of the Apostle St. Thomas in Mesopotamia, Assyria, and Persia, and the churches he founded in those places. As to what the greatest part of the more modern historians have said of the other apostles, and the things that happened to them among different people, they are, if not evident falsehoods, at least very suspicious assertions. It is then sufficient to know, that the propagation of the Christian doctrine throughout the world, is due to the care and labor of the apostles. This admirable and divine work will be a lasting monument of their indefatigable zeal, and the blessing of God upon it, so long as the church shall subsist; that is, according to the promise of Jesus Christ to the end of the world.

The primitive church had other prophets besides the apostles, Eph. ii. 20. 3. 5. whose principal office was, the giving clear, and distinct explanations of those ancient prophecies relating to the Messiah, which had hitherto been very enigmatically and obscurely interpreted. This explanation, served to procure a full conviction that Jesus of Nazareth was the promised Messiah. We cannot doubt that the prophets of the New Testament‡ were animated, and directed by the holy spirit, so as to perform the task prescribed them, in the most true and satisfactory manner. It ap-

† See Lord Lytleton's treatise on the conversion of St. Paul.

‡ There is a very good dissertation of Mosheim on this subject in his Diss. ad Hist. Eccl. partment. vol. ii. p. 132.

pears by the acts of the apostles, that there were many of these prophets in the primitive church; for they mention those of the church of Antioch, chap. xiii. 1. xv. 32. of Cæsarea xxi. 10. and those of Jerusalem xix. 27. It does not appear that their ministry was attached to any particular church; they rather went from place to place as they were led by the spirit, or as the wants of the churches required. Besides the explanation of the ancient prophecies, they foretold to the churches many things which should come to pass; Acts xi. 27, 28. xiii. 12. 1 Cor. xiv. 26.

After the prophets, the scripture mentions the evangelists; by looking into the gospels included in the canon of the sacred writings, we easily discover what were the offices of those ministers. They taught the doctrine contained in the holy gospel, and made the application to those who heard them, adding to the energy of their discourse, the convincing demonstration of miracles performed by the power of the holy spirit residing in them. They preached the fundamental truths of the Christian doctrine, but more particularly the sending of the son of God into the world, what he did and suffered on earth for the salvation of mankind, and the manner in which he fulfilled the prophecies. This is the testimony St. Luke gives of himself in the 1st chapter of his gospel, verse 4. The evangelists were then subordinate to the apostles in the charge of preaching the gospel to the nations; they had, as well as the apostles, the right of founding churches, of settling their government, and watching over their conduct; in which they did not act from themselves, but from the impulsion or immediate inspiration of the holy spirit, with whose extraordinary gifts they were filled. Such were Philip, Acts xxi. compared with viii. 5, 12. Tim. ii. Tim.

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iv. 5, and Titus as well as St. Mark, and St. Luke, to whom from the beginning the church gave the titles of evangelists.

Some think the evangelists to be the same with the seventy disciples, who are only once mentioned in the life of Jesus Christ, Luke x. 1. 17. But it appears, the office that our Saviour charged the seventy disciples with, was but a temporary employment. It admits of no doubt, but that at last, some of the disciples were invested with the characters of apostles, prophets, and evangelists; it is to be remarked, that among the evangelists, there were some who had not seen our Lord in the flesh. The ancients had a custom of regarding those, who held any considerable rank in the church, as having been of the number of the seventy disciples. But as their names are not mentioned in the New Testament, they must be mere conjectures, on which we cannot depend.

(To be continued.)

#### EVIDENCES IN FAVOR OF CHRISTIANITY.

*The Divine AUTHORITY, CREDIBILITY, and EXCELLENCE of the NEW TESTAMENT.*

(Continued from page 19.)

*The Evangelists have written a true History of Christ.*

WE have the same reason to believe that the Evangelists have given us a true history of the life and transactions of JESUS, as we have to believe that Xenophon and Plato have given us a faithful and just narrative of the character and doctrines of the excellent Socrates. The sacred writers were, in every respect, qualified to give a real circumstantial detail of the life and religion of the person whose memoirs they have transmitted to us. They were the select companions and familiar friends of the

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hero of their story. They had free and liberal access to him at all times. They attended his *public* discourses, and in his moments of *retirement* he unbosomed his whole soul to them without disguise. They were *daily* witnesses of his sincerity and goodness of heart. They were spectators of the amazing operations he performed, and of the silent unostentatious manner in which he performed them. In private he explained to them the doctrines of his religion in the most familiar, endearing converse, and gradually initiated them into the principles of his gospel, as their Jewish prejudices admitted. Some of these writers were his inseparable *attendants*, from the commencement of his public ministry to his death, and could give the world as true and faithful a narrative of his character and instructions, as Xenophon was enabled to publish of the life and philosophy of Socrates. If Plato hath been deemed in every respect qualified to compose an historical account of the behavior of his master in his imprisonment, of the philosophic discourses he addressed to his friends, before he drank the poisonous bowl, because he constantly attended him in those unhappy scenes, and was present at those mournful interviews. In like manner was the apostle John equally fitted for compiling a just and genuine narration of the last consolatory discourses our Lord delivered to his dejected followers, a little before his last sufferings, and of the exit he made, with its attendant circumstances, of which he was a *personal* spectator. The foundation of these things cannot be invalidated without invalidating the *faith of history*. No writers have enjoyed more propitious, few have ever enjoyed *such* favorable, opportunities for publishing *just* accounts of persons and things as the *Evangelists*. Most of the Greek and Roman historians lived *long* after the persons they immortalize, and the events they record. The sacred writ-

ers commemorate actions they *saw*, discourses they *heard*, persecutions they *supported*, describe characters with which they were familiarly *conversant*, and transactions and scenes in which *they themselves* were intimately interested. The pages of their history are impressed with every feature of credibility. An artless simplicity characterizes all their writings. Nothing can be farther from vain ostentation and popular applause. No studied arts to dress up a *cunningly devised fable*. No vain declamation *after* any miracle of our *Saviour* they relate. The record these astonishing operations with the same dispassionate coolness, as if they had been common transactions, without that ostentatiousrodomontade, which *impostors* and *enthusiasts* universally employ. They give us a plain unadorned narration of these amazing acts of supernatural power—saying nothing *previously* to raise our expectation, nor *after* their performance breaking forth into any exclamation—but leaving the reader to draw the conclusion. The writers of these books are distinguished above all the authors who ever wrote accounts of persons and things, for their sincerity and integrity. *Enthusiasts* and *impostors* never proclaim to the world the *weakness* of their understanding, and the *defects* of their character. The *Evangelists* honestly acquaint the reader with the *lowliness* of their station, the *indigence* of their circumstances, the *inveteracy* of their national prejudices, their *dulness* of apprehension, their *weakness* of faith, their *ambitious* views, and the warm *contentions* they agitated among themselves. They even tell us how they *basely deserted* their master, by a shameful precipitate flight, when he was seized by his enemies—and that, *after* his crucifixion, they had all again returned to their former secular employments—for ever resigning all the hopes they had once fondly cherished, and abandoning the cause in which they



had so long been engaged, notwithstanding all the proofs that had been exhibited, and the conviction they had before entertained that JESUS was the *Messiah*, and that his religion was from God. A faithful picture this, held up to the reader, for him to contemplate the true features of the writer's mind. Such men as these were as far from being deceived themselves, as they were incapable of imposing a falsehood upon others. The sacred regard they had for *truth* appears in every thing they relate.

They mention, with many affecting circumstances, the obstinate unreasonable incredulity of one of their associates—not convinced but by *ocular* and *sensible* demonstration. They might have concealed from the world their own faults and follies—or if they had chosen to mention them, might have alledged plausible reasons to *soften* and *extenuate* them. But they related, without disguise, events and facts just as they happened, and left them to speak their own language. So that to reject a history thus circumstanced, and impeach the veracity of writers furnished with these qualifications for giving the justest accounts of personal characters and transactions, which they enjoyed the best opportunities for accurately observing and knowing, is an affront offered to the reason and understanding of mankind; a solecism against the laws of truth and history, that would, with equal reason, lead men to disbelieve every thing related in Herodotus, Thucydides, Diodorus Siculus, Livy, and Tacitus; to confound all history with fable and fiction, truth with falsehood, and veracity with imposture, and not credit any thing how well soever attested, even that there were such kings as the Stuarts, or such places as Paris and Rome, because we are not indulged with *ocular* conviction of them. The truth of the gospel history rests upon the same basis with

the truth of other ancient books, and its *pretensions* are to be impartially examined by the same *rules*, by which we judge of the credibility of all other historical monuments. And if we compare the merit of the sacred writers, as *historians*, with that of other writers, we shall be convinced, that they are inferior to none who ever wrote, either with regard to *knowledge of persons, acquaintance with facts, candour of mind, and reverence for truth*.

At the time of CHRIST's appearance the expectation of an illustrious person was general.

ABOUT the time of our Saviour's appearance, there was an universal expectation of the illustrious advent of a great prince. The attestation of Suetonius is very express. "There prevailed over all the *east* an old and constantly received opinion, that it was decreed by the fates, that somebody, about that time, should proceed from Judea, and obtain universal empire. This prediction, says the *historian*, was accomplished in Veipasian, but the Jews applying it to themselves, excited a rebellion." In almost the same words Tacitus, when mentioning the destruction of *Jerusalem*, cites this prophecy "Most of the Jews were firmly persuaded that there was an express declaration in the ancient books of their priests, that at that very time the *east* should gain the ascendancy, and somebody from Judea acquire universal dominion. And he observes, that this illustrious prediction had taken such possession of the common people among the Jews, that they were not compelled to resign their dependence on this prophecy but by a series of calamities." The *ancient books of the priests*, which this historian mentions, were undoubtedly the sacred writings of the Old Testament, which contain

these express predictions, which at that time excited universal attention. A clear proof this from the attestation of Pagan writers, how general and ardent the expectation was of the speedy advent of the *Messiah*. Josephus bears his testimony to the prevalence of this universal persuasion. "What principally excited them," says he, to this war, was an ambiguous oracle found in their sacred writings to this purport.—That about that time a certain person should arise from their country and rule over the universe. This prediction they embraced as solely regarding themselves, and many of their wise men were deceived in their application of it—this oracle being accomplished in Vespasian, who in Judea was created "emperor." It appears from the *New Testament* how prevalent the expectation at that time was, that there would very speedily rise an illustrious prince to sway the sceptre of universal monarchy. This was what they expected, who waited for the consolation of Israel, and for redemption in Jerusalem. This was what incited the Jews to flock, with such eager and impatient steps, to John's baptism, in such prodigious crowds, from all parts of Judea. This was what engaged the clergy to interrogate him with such ardent hopes and vehement earnestness, whether he was the great *Messiah*, the Christ of God, whose appearance they so passionately expected. We fondly imagined, said the disciples who were going to Emmaus, sunk in dejection and despair, that this was the person who

should have redeemed Israel, that is, have redeemed Judea from its subjection to the Romans, and made Jerusalem the seat and centre of universal empire. This national persuasion had taken such universal possession of their minds, that after his resurrection they were transported to think that now he would certainly vindicate his country from its servitude to Rome, assume the regal title, and erect a grand and glorious kingdom. Lord! wilt thou at this time restore thy kingdom to Israel? These exalted hopes in the Jewish nation were all kindled, and this general expectation at this period was excited by the predictions of the ancient prophets—some of whom had accurately marked the precise time in which this illustrious person would make his appearance. Particularly the period of Daniel's seventy weeks, or 490 years, was now complete—which, reckoning from the seventh year of Artaxerxes Longimanus, who issued the decree to rebuild the temple, to the birth of CHRIST,† exactly makes the period of years mentioned. No wonder, therefore, that from the calculation of these weeks, in particular, the Jews at that very time should found their expectation of this great event, and wait the appearance of their *Messiah* with all the ardour of the fondest national hopes, indulging their imaginations with the warmest desires of his person and government, and antedating the bliss and felicity of that magnificent empire they should see so soon erected and established.

(To be continued.)

\* Says St. Paul: Now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. Acts xxvi. 6, 7. For the hope of Israel am I bound with this chain. Chap. xxviii. 20.

† The character which Josephus gives Daniel as a prophet, is just.—"He did not merely deliver future predictions, as other prophets, but exactly marked the precise time in which they would be accomplished." Joseph. Ant. Lib. x. chap. xi. § 7. page 465. Hudson.

A COMMENTARY on St. Matthew's  
GOSPEL.

CHAP. I.

(Continued from page 22.)

7. **A**ND Solomon begat Roboam,  
and Roboam begat Abia,  
and Abia begat Afa,

Called Rehoboam, 1 Kings xi. 43.  
of Naamah an Ammonitess, 1 Kings  
xiv. 21, 31.

*And Roboam begat Abia*] Some-  
times called Abijam, 1 Kings xiv.  
31. sometimes Abijah, 2 Chron. xii.  
16. and sometimes, as here, Abia,  
1 Chron. iii. 10. Him Rehoboam  
begat of Maachah, the daughter of  
Abishalom, 1 Kings xv. 2. called  
Michaiah, the daughter of Uriel, 2  
Chron. xiii. 2. Maachah and Michai-  
ah being the same name; or else she  
went by two names, as her father did.

*And Abia begat Afa*] Who was a  
good king; his mother's name is the  
same with the name of his father's  
mother; and perhaps it is not his pro-  
per mother, but his grandmother  
who is meant in 1 Kings xv. 10. He  
is wrongly called *Afaph* in the Persic  
and Ethiopic versions.

8 And Afa begat Josaphat, and  
Josaphat begat Joram, and Joram be-  
gat Ozias,

Called Jehoshaphat, 1 Kings xv.  
24. whom Afa begat of Azubah, the  
daughter of Shilhi, 1 Kings xxii. 42.  
He also was a very good prince.

*And Josaphat begat Joram*] Called  
Jehoram, 1 Kings xxii. 50. to whom  
his father gave the kingdom, because  
he was the first-born, 2 Chron. xxi. 3.

*And Joram begat Ozias*] Called  
Uzziah, 2 Chron. xxvi. 1. and Aza-  
riah, 2 Kings xv. 1. He was not  
the immediate son of Joram; there  
were three kings between them, A-  
haziah, Joash, and Amaziah, which  
are here omitted; either because of  
the curse denounced on Ahab's fami-  
ly, into which Joram married, whose  
idolatry was punished to the third or

fourth generation; or because these  
were princes of no good character;  
or because their names were not in  
the Jewish registers. Nor does this  
omission affect the design of the evan-  
gelist, which is to shew that Jesus,  
the true Messiah, is of the house of  
David; nor ought the Jews to com-  
plain of it, as they do; \* since such  
omissions are to be met with in the  
Old Testament, particularly in Ezra  
vii. 2. where six generations are o-  
mitted at once; and which is taken  
notice of by one of their own genea-  
logical writers, whose words are  
these; † "We see in the genealogy  
" of Ezra that he hath skipped over  
" seven generations (perhaps it should  
" be six and not seven, since six are  
" only omitted) from Ahitub to A-  
" hitub." Nor is it any objection  
that Joram is said to beget Ozias,  
which he may be said to do in the like  
sense, as has been before observed of  
Hezekiah, Isa. xxxix. 7.

9 And Ozias begat Joatham, and  
Joatham begat Achaz, and Achaz  
begat Ezekias,

Called Jotham, 2 Kings xv. 7.  
him Ozias begat of Jerushah, the  
daughter of Zadok, 2 Kings xv. 33.

*And Joatham begat Achaz*] Or A-  
chaz, 2 Kings xv. 38. to him the  
sign was given, and the famous pro-  
phesy of the Messiah, Isa. vii. 14.

*And Achaz begat Ezekias*] Or He-  
zekiah, 2 Kings xvi. 20. him Ahaz  
begat of Abi, the daughter of Za-  
chariah, 2 Kings xviii. 2. He was a  
very religious king, and had that  
singular favor from God to have fif-  
teen years added to his days, Isaiah  
xxxviii. 5.

10. And Ezekias begat Manasses,  
and Manasser begat Amon, and A-  
mon begat Josias,

Or Manassah, 2 Kings xx. 21.  
him Hezekiah begat of Hephzibah,

\* R. Isaac. *Chizuk Emunah*, par.

2. p. 390.

† *Juchasin*, fol. 10. 2.

2 Kings xxi. 1. He was very remarkable both for his sins, and for his humiliation on account of them.

*And Manasses begat Amen*] Of Meshullameth, the daughter of Haruz of Jotbah, 2 Kings xxi. 19. He was a very wicked prince.

*And Amen begat Josiah*] Or Josiah, of Jedidah, the daughter of Adaiah of Boscath, 2 Kings xxii. 1. He was a very pious king, and was prophesied of by name some hundreds of years before he was born, 1 Kings xiii. 2.

11 And Josiah begat Jechonias, and his brethren, about the time they were carried away to Babylon :

This Jechonias is the same with Jehoiakim, the son of Josiah, called so by Pharaoh-necho, when he made him king, whose name before was Eliakim, 2 Kings xxiii. 34. him Josiah begat of Zebudah, the daughter of Pedaiah of Rumah, ver. 36.

*And his brethren*] These were Johanan, Zedekiah, and Shallum. Two of them were kings, one reigned before him, namely, Shallum, who is called Jehoahaz, 2 Kings xxiii. 30. compared with Jer. xxii. 11, 12. the other, namely, Zedekiah, called before Mattaniah, reigned after his son Jehoiakim : these being both kings, is the reason why *his brethren* are mentioned ; as well as to distinguish him from Jechonias in the next verse ; who does not appear to have had any brethren : these were

*About the time they were carried away to Babylon*] Which is not to be connected with the word *begat* ; for Josiah did not beget Jechonias and his brethren at that time, for he had been dead some years before ; nor with Jechonias, for he never was carried away into Babylon, but died in Judea, and slept with his fathers, 2 Kings xxiv. 6. but with the phrase *his brethren* ; and may be rendered thus, *which were at, or about the carrying away to Babylon, or the Babylonish captivity.*

12 And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel,

Not Jechonias, but the father of Jechonias, and the Jews.

*Jechonias begat Salathiel*] Not Jechonias mentioned in the former verse, but his son, called Jehoiachim, 2 Kings xxiv. 6, 8. and Coniah, Jer. xxii. 24, 28. both which are rendered Jechonias by the Septuagint in 2 Chron. xxxvi. 8. Jer. xxii. 24. and he is so called, 1 Chron. iii. 16. Abulpharagius \* calls him Jonachir, and says he is the same who in Matthew is called Juchonia ; and he asserts him to be the father of Daniel the prophet.

*And Salathiel begat Zorobabel*] This account perfectly agrees with many passages in the Old Testament, where Zorobabel is called the son of Shealtiel or Salathiel, Ezra iii. 2. and chap. v. 2. Neh. xii. 1. Hagg. i. 1, 12, 14. and ii. 2, 23. which is sufficient to justify the Evangelist in this assertion.

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor,

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.

15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob,

*And Zorobabel begat Abiud*] The children of Zorobabel are said in 1 Chron. iii. 19, 20. to be Meshullam and Hananiah, and Shelomith their sister ; but no mention is made of Abiud : he seems to be the same with Meshullam the eldest son, who might have two names ; nor is this unlikely, since it was usual, especially about the time of the Babylonish captivity, for men to have more names than one, as may be observed in Daniel and others, Dan. i. 7.

\* *Hist. Dynast. p. 45. Vid. Hieron. Comment. in Dan. i. fol. 264. B.*



where they went by one, and in Judea by another.

*And Abiad begat Eliakim, &c.*] From hence to the 16th verse the genealogy is carried down to Joseph, the husband of Mary; which account must be taken from the genealogical tables of the Jews, to which recourse might be had, and with which it agrees; or otherwise the Jews would have cavilled at it; but we do not find any objections made by them to it. That there were genealogical books or tables kept by the Jews is certain, from the following instances; † "Simon ben Azzai says, I found in Jerusalem, a volume of genealogies," and there was written in it, &c. ‡ Again, § says R. Levi, "They found a volume of genealogies in Jerusalem, and there was written in it that Hillel came from David, &c." Once more, ¶ says R. Chana bar Chantina, "When the holy blessed God causes his Shechinah to dwell, he does not cause it to dwell but upon families, which are genealogized in Israel." If Matthew's account had not been true, it might easily have been refuted by these records. The author of the old Nizzachon takes notice of the close of this genealogy, but finds no fault with it; only that it is carried down to Joseph, and not to Mary; which may be accounted for by a rule of their own, ¶¶ "the mother's family is not called a family," whereas the father's is. It is very remarkable, that the Jewish Targum \* traces the descent of the Messiah from

the family of David in the line of Zorobabel, as Matthew does; and reckons the same number of generations, wanting one, from Zorobabel to the Messiah, as the Evangelist does, from Zorobabel to Jesus: according to Matthew, the genealogy stands thus, "Zorobabel, Abiad, Eliakim, Azor, Sadoc, Achim, Eliud, Eleazar, Matthan, Jacob, Joseph, Jesus;" and according to the Targum the order is this, "Zorobabel, Hananiah, Jesaiab, Raphaiab, Arnon, Obadiab, Shecaniah, Shemaiab, Neariab, Eliotai, Anani; this is the king Messiah, who is to be revealed." The difference of names may be accounted for by their having two names, as before observed. This is a full proof, that, according to the Jewish account, and expectation, the Messiah must have appeared many years and ages ago.

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

*And Jacob begat Joseph*] According to an old tradition mentioned by † Epiphanius, this Jacob, the father of Joseph, was named Panther, and which name perhaps is originally Jewish; and it may be observed, that Joseph is sometimes called by the Jewish writers Pandera, ‡ and Jesus "the son of Pandera." § It has created some difficulty with interpreters, that Jacob should be here said to beget Joseph, when Joseph in Luke is said to be the son of Eli. Some have thought Joseph's father had two names, one was Jacob, and the other Eli; others take them to be two different persons, and suppose that Joseph was the natural son of the one, and the legal son of the other, either by marriage, or by adoption, or by

† T. Bab. Yebamot, fol. 49. 2.

‡ T. Hieros. Yeanith, fol. 68. 1.

B. Rabba 4. 98. fol. 85. 3.

§ T. Bab. Kiddushin, fol. 70. 2.

¶ P. 186.

¶¶ T. Bab. Yebamot, fol. 54. 2.

Bava Bathra, fol. 109. 2. & 110. 2.

Beersht Rabba, fol. 6. 1. Tuckoffin,

fol. 55. 2.

\* Ps. 1 Chron. iii. 24. Vid. Beckii Not. in Psal. p. 56, 57.

† Contra Hæres. l. 3. Hæres. 78.

‡ Tiddis Jesu, p. 2.

§ T. Hieros. Avoda Zara, fol. 40.

4. T. Bab. Sabbat. fol. 14. 2. & Misdras Kabbat, fol. 21. 1.

the law of the brother's wife, Deut. xxv. 5, 6. But the truth of the matter is, that not Joseph, but Jesus, is by Luke called the son of Eli, as will be made appear in its proper place. Joseph, who is here called

*The husband of Mary*] Because he not only espoused her, but upon the advice and encouragement of the Angel, took her to be his wife, was as is evident by this genealogy, of the house and lineage of David; though a mean and obscure person, and by trade a carpenter. Mary, which is the same name with Miriam in Hebrew, was a poor virgin that dwelt at Nazareth, a city of Galilee; yet also of the family of David, and belonged to the city of Bethlehem;

*Of whom was born Jesus, who is called Christ*] Or Messiah; being that illustrious person, who was spoken of by the Prophets of the Old Testament under that name, and whom the Jews expected. We may learn from hence, what a low condition the family of David was in, when the true Messiah came; according to ancient prophecy, it was like a stump of a tree, or like to a tree cut down to the root, Isa. xi. 1. and Christ who sprung from it, was like a root out of a dry ground, Isa. liii. 2. From the whole of this genealogy it appears, that Jesus was of the seed of Abraham, of the tribe of Judah, and of the family of David; whereby several ancient prophecies have their accomplishment; and therefore he ought to be acknowledged as the true Messiah: and also that he was of the blood royal, and had his descent from the kings of Judah, and was heir apparent to the throne and kingdom of his father David. The Talmudic Jews own that Jesus, or Jesu, as they call him, was put to death because he || "was nigh to the "kingdom," or nearly related to it. Even in that malicious book ¶ they

have written of his life, they represent him as akin to queen Helena, who they say, on that account, would have saved his life. And this was so clear a point, and their forefathers were so thoroughly convinced of this matter, that they would have took him by force and made him a king. John vi. 15. but his kingdom was to be of another kind, a spiritual, and not a temporal one.

17 So all the generations from Abraham to David are fourteen generations: and from David until the carrying away into Babylon, are fourteen generations: and from the carrying away into Babylon unto Christ, are fourteen generations.

*So all the generations from Abraham*] The Evangelist having traced the genealogy of Christ from Abraham, which he divides into three parts, because of the threefold state of the Jews, first under Patriarchs, Prophets and Judges, next under Kings, and then under Princes and Priests, gives the sum of each part under its distinct head: *so all the generations*, that is, the degrees of generation, or the persons generated from Abraham to David, both being included,

*Are fourteen generations*] As there were, and no more, and are as follow; Abraham, Isaac, Jacob, Judas, Phares, Esrom, Aram, Aminadab, Naasson, Salmon, Boaz, Obed, Jesse, David.

*And from David until the carrying away into Babylon, are fourteen generations*] Here David who closed the first division must be excluded this, and it must be observed, that the Evangelist does not say as before, that all the generations from David to the captivity were fourteen, for there were seventeen, three kings being omitted by him at once; but, the generations he thought fit to mention, in order to reduce them to a like number as before, and which were sufficient for his purpose, were fourteen; and may be reckoned in this

¶ *T. Bab. Sanhed. fol. 43. 1.*  
¶ *Talmus Jesu, p. 10.*

order; Solomon, Roboam, Abia, Asa, Josaphat, Joram, Ozias, Joatham, Achaz, Ezekias, Manasses, Amnon, Josias, Jechonias, or Jehoiachim.

*And from the carrying away into Babylon unto Christ, are fourteen generations]* This must be understood as before; for there might be more generations in this interval, but these were enough to answer the design of the Evangelist; and which he tho't proper to mention, and may be numbered in this manner; Jechonias, or Jehoiachim, Salathiel, Zorobabel, Abiud, Eliakim, Azor, Sadoe, Achim, Eliud, Eleazar, Matthan, Jacob, Joseph, Christ. This way of reckoning by generations was used by other nations as well as the Jews,\* particularly the Grecians; so Pausanias says,† "from Tharypus to Pyrrhus the son of Achilles, were fifteen generations of men." And Herodotus‡ speaking of those who had reigned in Babylon, says, among them were two women, one whose name was Semiramis, who reigned before the other, "five generations;" many other instances of the like kind might be given.

#### MISTRANSLATIONS of SCRIPTURE rectified.

(Continued from page 29.)

III. SEVERAL versions make Cain speak like a person in despair. Gen. iv. 13. The language of our version, and of the French, is; "And Cain said unto the Lord, my punishment is greater than I can bear." The vulgar Latin makes Cain say; "My iniquity is so great that I cannot merit, nor obtain pardon."

Though the Hebrew verb here, some times signifies *to bear* or *support*,

\* *Vid. Pirke Abot, c. 5. §. 2. She-mot. R. S. 15. fol. 102. 2.*

† *Attica five l. 1. c. 10. p. 19.*

‡ *Clio. l. 1. c. 184. p. 74.*

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yet when joined to the word that we render *iniquity* or *treachery*, it always imports *to be pardoned*, or *to obtain pardon*, as is evident from divers passages of scripture, and R. Murdoche Nathan numbers this text with others which are to be taken in this sense. The same meaning hath been affixed to the passage by the LXX, and the Chaldee paraphrase. Why, therefore, should we not thus translate the text with *Jarchi*, and several rabbins? "Is my iniquity greater than can be pardoned?"—This interpretation is not contrary to the words of the original, and is perfectly correspondent to the answer that God gave to Cain, accompanied with a miraculous sign, to assure him of the divine protection.

IV. Our version thus translates Gen. vi. 2. "That the sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose."

Several Jewish writers, and fathers of the church, entertained the extravagant opinion, that angels descended from heaven to earth and took to themselves wives of the daughters of men, and that from this connection proceeded a race of giants. There have been those who absurdly imagined, that by the sons of God, mentioned here, we are to understand apostate angels. Others there are, who, by the sons of God alluded to in this passage, apprehend the posterity of Seth are meant, who were, indeed, the worshippers of the true God.

But as the word *Elohim* often signifies no other than a judge, *sovereign*, or a person invested with civil authority, as is acknowledged by the best interpreters, and as the *Hebrew* expresses the inferior class of people by *the sons of men*, and, consequently *the daughters of men*, can signify only the daughters of the inferior sort;—as the verb *labach* is not only expressive of the action *to take*, here, and in several other places, but *to take by force*,

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of surprise, or *to ravish*; and as this behavior is denominated, *a violence*, ver. 11, 13, that provoked the Almighty to send a deluge on the earth, it is most probable that it was the design of Moses to shew how aggravated was the wickedness of the age before the flood, by declaring that those who were in authority, and who should have been exemplary for virtue and piety, were patterns of violence and lust. The words, therefore, we conceive, should have been thus rendered, agreeable to the Samaritan and Arabic versions, and the Chaldee paraphrase: *That the sons of the sovereigns, seeing that the daughters of the inferior men were fair, took them by force, and ravished them at pleasure.*

V. Our translation makes our Saviour say; "To sit on my right hand and on my left, is not mine to give; but it, shall be given to them for whom it is prepared of my Father." Matt. xx. 23. These expressions evidently contradict several texts of the New Testament, which declare that *all power in heaven and earth*, is given to our Lord, and that to him *all judgment was committed by the Father*, &c.

Interpreters have exercised their ingenuity to reconcile this contradiction, and to confute the Arians, who from this passage concluded that the Son was not equal in power to the Father. Saint Augustin affirms, that these words of our Saviour respect only his human nature. Others say, that they relate to the design of his coming into the world, which was not to distribute kingdoms & crowns, as the mother of Zebedee's children imagined. But these opinions do not solve the difficulty. This woman did not ask by what power, either divine or human; nor by virtue of what office, our Saviour would grant the favor she requested for her sons; but desired only that her petition might be granted; as is observed by Hackspan. We must, therefore, en-

quire after another solution of the question, and observe, That Christ doth not absolutely say, *it was not his to give to sit on his right hand and on his left*, but that he could not grant that favor; or that it was not reasonable nor proper to grant it, except to those for whom the Father had prepared it; viz. *To those who shall overcome the world and its lusts.* Rev. iii. 21.

The Septuagint often translate the words of the original which signify, *It is decent, reasonable or fit*; and it is *indecent, unreasonable and unfit*, by words which answer to these; *'Tis thine, 'tis mine*; and *'tis not mine, 'tis not thine*. The Greek word *alla*, it may be observed, signifies *except* in several parts of scripture. And it may be further noticed, that the words, *it shall be given*, are not in the original, but have been introduced by the translators to complete the sense of their mistaken sentiment. The passage, therefore, we are of opinion, should have been thus translated:—*But to sit on my right hand and on my left, I cannot give, except to those for whom the Father hath prepared it.*

VI. Our translators have transformed the product, or *fruit of trees*, into *locusts*; which, it is pretended, with wild honey, served JOHN the Baptist for diet in the wilderness. Matt. iii. 4. Mark i. 6.

To justify this translation, some commentators have mentioned several people who have eaten locusts, and particularly the inhabitants of the Levant. But the word in the original, it is to be remarked, signifies also *buds of trees*, as St. Athanasius, Isidorus and several other of the ancient fathers have observed.

The custom of eating buds of trees, or of that fruit which the Italians call *Carobe*, and the French *Careages*, (the same that the prodigal desired to eat with the swine, Luke xv. 16. and which, in that place, should be rendered *Carob-bean*) was very common among the prophets and poor



people; as is evident from Prov. xvii. 1. which should be translated, *Better is a mouthful of carob-bread, &c.* as L. Capellus observes; and this fruit is styled by the Germans *Joan's Bread*, that is *John's Bread*.

Travellers of the most accurate observation, who have been in the Holy Land; particularly Burchard and Sandys, observe, that passing near Jordan, they found a kind of fruit eaten there by Monks, which they call *locusts*. Sandys, describing the wilderness in which the Baptist preached, further adds, that it abounds with trees filled *locusts*, which, in all probability, occasioned the mistake of the translators in the texts under consideration. It is, we apprehend, from these considerations, reasonable to conclude, that John the Baptist, while preaching in the wilderness, was supported by *this fruit* and wild honey; as will more evidently appear to such of our readers as shall consult Norton Knatchbull's Annotations on the New Testament.

(To be continued.)

# ▲ DISSERTATION on the SACRED TRINITY.

(Continued from page 31.)

THROUGH the whole book of Moses, and the prophets, we still see the number three repeated, and observed in begging the pardon of sins; in imploring the divine favors; in blessings conferred upon the people; and in thanksgivings returned to the Almighty. All this seems designed to call continually to the remembrance of the Israelites, this great truth, that there are three from whom all good things come, who have a power of pardoning sins, and who are the objects of adoration. If we understood perfectly the Hebrew text, we should find almost in every page of the Old Testament, proofs of a triplicity in the divine nature called JEHOVAH AB, or the self-

existing Father; JEHOVAH EL or the irradiator; and JEHOVAH RUACH, or God the Spirit. The Jews, who translated the sacred books into Greek, under the Ptolemaic kings, had by degrees, it seems, forgot the ancient doctrine of the Patriarchs, and so rendered these three different names by the two words *Kurios* and *Theos*, Lord and God; what expresses God's absolute essence and immanent acts, by the same two words that may also signify his relative attributes and emanant acts.—The Jews, after our Saviour's coming, who taught the primitive fathers the Hebrew language, were also ignorant of the ancient patriarchal tradition, and so did not understand the meaning of the three Jehovahs. Thus, the Latin fathers, in their version, translated the Hebrew words JEHOVAH AB, JEHOVAH EL, and JEHOVAH RUACH by the words DOMINUS and DEUS, as the ancient Jews had done into Greek, by the words Lord and God. All other Christian nations since, followed their example, and made use only in their different languages of two words instead of three, to express the Hebrew text; thus it was that the great distinction of a triplicity in the divine nature was no more perceived in the translations. Thus also that the Sabellians of old, and the Socinians of late, through ignorance of the original text and ancient tradition, reduced the three hypostases to three simple attributes, and the schoolmen favoured their error by making use of the equivocal word RELATIONS, to express this triplicity in the divine nature, as if they were only three different manners of considering God relatively to the creatures, as CREATOR, REDEEMER, and SANCTIFIER, and not real distinctions, intellectual agents, and three personalities who act and subsist in the pure and absolute essence of God, antecedently to all his emanant effects. What obscurities, per-

plexities, and degradations have not these Christian mythologists, and scholastic Fabulists introduced into religion?

Lest the expressions contained in the sacred text should be interpreted of the divine attributes, favours and graces, and not of three consubstantial hypostases and personalities, we must consult the doctrine of the ancient Jews in commenting upon, and paraphrasing these passages.—  
 \* Philo acknowledges a generation in God from all eternity. He says in many different places, that God begets the Word in himself; that this Word is wisdom; and that this wisdom is the eternal Son of God; that God is called the God of Gods, not with relation to created intelligences, whether human, angelical, or seraphical, but in relation to his two consubstantial powers, which are not simple attributes, but eternal, uncreated, infinite principles of action, represented by the two wings of the Cherubin that covered the tabernacle.\* Dr. Alix has shown, that the Chaldee paraphrasts, or Targumists, speak in the same manner as Philo. \* They ascribe to the Word the creation of the world, the pardon of Sin, the mediating betwixt God the Father and the creatures. They attribute all the other personal characters of acting, speaking, answering, commanding, giving laws, and receiving supream worship and adoration, to the Son and holy Ghost, whom they call very frequently “the two hands of God.” The cabbalistical Jews of a later date, than the Targumists, speak in the same manner. \* They fix the number of three persons in the divine essence; they speak of the emanation of the two last from the first, and say, that the third proceeds from the first by the second. \* They call the first person ENSOFH,

the second MEMRA, and the third BINAH.\* The cabbalistical Jews were called so from the Hebrew word CAEAL, which signifies tradition, because they pretend to have collected into one body, all the ancient traditions of the Jewish church. These cabbalists are properly the mythologists of the Hebrew nation, and therefore their theology is very often mixed with, and disguised under many allegorical images and fables, which seem as impertinent as those of the Pagans, but still we may find among this heap of rubbish, many precious pearls which seem to be emanations of the patriarchal, Noevian tradition.

It is remarkable, that when our Saviour and the apostles deliver the doctrine of the Trinity in the New Testament, they speak of it without any apology, explication or preamble, as a doctrine very well known, and believed, not only by the Jews, but also by the Gentiles. But, if this triplicity in the divine nature had not been commonly received by the intelligent of all nations and ages, it is impossible, that our Saviour and his disciples could have spoken of it, or applied it without preparing their auditors to receive it, as a new, unheard of Revelation. On the contrary, they never talked of it as such. They speak of the doctrine of redemption, and of our Saviour's expiatory sacrifice, as a mystery into which the angels themselves desire to pry. Our Saviour blesses the Father, who had revealed the more internal, spiritual precepts of the evangelical law to the simple and pure in heart, and concealed them from the wise and learned, full of self-love, vanity and passion. The apostle Paul calls godliness, or the life of God in the soul of man, a mystery. The same apostle calls the wonderful conduct of grace and providence, an unsearchable depth or mystery; but neither the master speaks nor the disciples talk so of the Trinity. They mention it

\* See Dr. Alix against the Unitarians.

as an ancient doctrine known to all nations, and therefore transmitted from generation to generation by an uninterrupted tradition, since the first origin of mankind. This will plainly appear to all who shall read the New Testament with intelligence and application. How often does our Saviour call God FATHER, not as the common Father of spirits, but he adds, 'That his Father and he are one?' In other places, he repeats, that after his exaltation, he would send the holy Spirit or Comforter. St. John in his first catholic epistle says, without any preparatory explication, that there 'are three that bear witness in heaven, the Father, the Son and the holy Ghost.' And in the beginning of his gospel, says, that the Word was God, and yet, that the Word was with God, and therefore, as we have shown, a distinct intellectual agent, or person. When the Jews accuse our Saviour of blasphemy, they never insinuate, that it was an impious doctrine to maintain, that God had a son, or that the Messiah was to be a divine person; but that Jesus Christ blasphemed in attributing to himself this title. They did not believe, that he was the Messiah, because not understanding the Scriptures, they fancied that the great Redeemer of Israel was to be a temporal prince, and that he would come in great splendor and power to deliver them from oppression, and subject all other nations to their government. Would it have been worthy of divine wisdom to have laid a snare for his creatures, in broaching such a new unheard of article of faith, as that of a Trinity, without so much as preparing the minds of men to receive it, or saying the least word to prevent their being shocked by it, their suspecting him of polytheism, and thereby degrading the divine Nature? all this seems to suppose, that the doctrine of a triplicity in the divine essence was an ancient universal tradition, both among the Jews and the Gentiles. To remove

all doubts upon this important subject, let us now examine the vestiges, hints, and shadows of this great truth preserved among the Pagans.

(To be continued.)

#### AN ESSAY ON ANGER.

ANGER is a violent passion of the mind, consisting in a propensity to take vengeance on the author of some real or supposed injury done the offended party.

Anger is either deliberative or instinctive; and the latter kind is rash and ungovernable, because it operates blindly, without affording time for deliberation or foresight. Bishop Butler very justly observes, that anger is far from being a selfish passion, since it is naturally excited by injuries offered to others as well as to ourselves; and was designed by the Author of nature not only to excite us to act vigorously in defending ourselves from evil, but to interest us in the defence or rescue of the injured and helpless, and to raise us above the fear of the proud and mighty oppressor.

Neither, therefore, is all anger sinful: hence the precept, "Be ye angry and sin not."—It becomes sinful, however, and contradicts the rule of scripture, when it is conceived upon slight and inadequate provocations, and when it continues long. It is then contrary to the amiable spirit of charity, which "suffereth long, and is not easily provoked." Hence these other precepts, "Let every man be slow to anger;" and, "Let not the sun go down upon your wrath."

These precepts, and all reasoning indeed upon the subject, suppose the passion of anger to be within our power: and this power consists not so much in any faculty we have of appeasing our wrath at the time (for we are passive under the smart which an injury or affront occasions, and all we can then do is to prevent its breaking out into action), as in so mollifying our minds by habits of just re-

flection, as to be less irritated by impressions of injury, and to be sooner pacified.

As reflections proper for this purpose, and which may be called the *sedatives* of anger, the following are suggested by Archdeacon Paley, in his excellent treatise of *Moral and Political Philosophy*\*—"The possibility of mistaking the motives from which the conduct that offended us proceeded; how often our offences have been the effect of inadvertency, when they were mistaken for malice; the inducement which prompted our adversary to act as he did, and how powerfully the same inducement has, at one time or other, operated upon ourselves; that he is suffering perhaps under a contrition, which he is ashamed, or wants opportunity, to confess; and how ungenerous it is to triumph by coldness or insult over a spirit already humbled in secret; that the returns of kindness are sweet, and that there is neither honor nor virtue nor use in resisting them—for some persons think themselves bound to cherish and keep alive their indignation, when they find it dying away of itself. We may remember that others have their passions, their prejudices, their favorite aims, their fears, their cautions, their interests, their sudden impulses, their varieties of apprehension, as well as we: we may recollect what hath sometimes passed in our own minds, when we have got on the wrong side of a quarrel, and imagine the same to be now passing in our adversary's mind; when we became sensible of our misbehavior, what palpitations we perceived in it, and expected others to perceive; how we were affected by the kindness, and felt the superiority, of a generous reception and ready forgiveness; how persecution revived our spirits with our enmity, and seemed to justify the conduct in ourselves which we before blamed. Add to this, the indecency

of extravagant anger; how it renders us, whilst it lasts, the scorn and sport of all about us, of which it leaves us, when it ceases, sensible and ashamed; the inconveniences and irretrievable misconduct into which our irascibility has sometimes betrayed us; the friendships it has lost us; the distresses and embarrassments in which we have been involved by it, and the fore repentance which on one account or other it always costs us.

"But the reflection calculated above all others to allay that haughtiness of temper which is ever finding out provocations, and which renders anger so impetuous, is that which the gospel proposes; namely, that we ourselves are, or shortly shall be, suppliants for mercy and pardon at the judgment-seat of God. Imagine our secret sins all disclosed and bro't to light; imagine us thus humbled and exposed; trembling under the hand of God; casting ourselves on his compassion; crying out for mercy—imagine such a creature to talk of satisfaction and revenge, refusing to be intreated, disdaining to forgive, extreme to mark and to resent what is done amiss: imagine, I say, this; and you can hardly feign to yourself an instance of more impious and unnatural arrogance."

Physicians and naturalists afford instances of very extraordinary effects of this passion. Borrichius cured a woman of an inveterate tertian ague, which had baffled the art of physic, by putting the patient in a furious fit of anger. Valeriola made use of the same means, with the like success, in a quartan ague. The same passion has been equally salutary to paralytic, gouty, and even dumb persons; to which last it has sometimes given the use of speech. Etmuller gives divers instances of very singular cures wrought by anger; among others, he mentions a person laid up in the goot, who, being provoked by his physician, flew upon him, and

\* *Book III, part ii. chap. 7.*



was cured. It is true, the remedy is somewhat dangerous in the application, when a patient does not know how to use it with moderation. We meet with several instances of princes to whom it has proved mortal; Valentinian the first, Wencelas, Matthias, Corvinus king of Hungary, and others. There are also instances wherein it has produced the epilepsy, jaundice, cholera morbus, diarrhoea, &c. This passion is of such a nature, that it quickly throws the whole nervous system into preternatural commotions, by a violent stricture of the nervous and muscular parts; and surprisingly augments not only the systole of the heart and of its contiguous vessels, but also the tone of the fibrous parts in the whole body. It is also certain, that this passion, by the spasmodic stricture it produces in the parts, exerts its power principally on the stomach and intestines, which are highly nervous and membranous parts; whence the symptoms are more dangerous, in proportion to the greater content of the stomach and intestines, with the other nervous parts, and almost with the whole body.—The unhappy influence of anger likewise, on the biliary and hepatic ducts, is very surprising; since by an intense constriction of these, the liver is not only rendered scirrhus, but stones also are often generated in the gall-bladder and biliary ducts: these accidents have scarcely any other origin than an obstruction of the free motion and efflux of the bile, by means of this violent stricture. From such a stricture of these ducts likewise proceeds the jaundice, which in process of time lays a foundation for calculous concretions in the gall-bladder. By increasing the motion of the fluid, or the spasms of the fibrous parts by means of anger, a larger quantity of blood is propelled with an impetus to certain parts; whence it happens that they are too much distended, and the orifices of the veins distributed there opened. It

is evident from experience, that anger has a great tendency to excite enormous hæmorrhagies, either from the nose, or the aperture of the pulmonary artery.

AN ESSAY ON REPENTANCE.

REPENTANCE partakes both of the nature of *conversion* and *sanctification*. Conversion begins by repentance; and it is the constant daily duty of true converts, as long as they have sinful natures and imperfect characters.

Repentance implies in it, a deep and afflicting sense of the evil nature and desert of sin; an earnest desire to be freed from its guilt, dominion and condemnation, and sincere endeavors to turn from it to the service and favor of a holy God, through a Redeemer.

I therefore the proper subject of repentance, is a sinner in the present life: For, in hell, there is no place for repentance; and in heaven, tho' the blessed will retain the greatest hatred of sin, yet being guiltless and sinless, they can have no proper compunction for sin, nor any uneasy afflictive sensations of mind on its account. All sin and sorrow will be then for ever done away.

Though all sinners will sooner or later be filled with sorrow and distress for what they have done against God, yet many in this life are *hardened past feeling*, through the deceitfulness of sin; have their neck as an iron sinew, their brow as brass, and live and die in this *stupid, hardened, remorseless* state, after having drowned the voice of conscience, and grieved the holy Spirit of God, which would have sealed them to the day of redemption.

Others have also some kind of sorrow for sin, which is not effectual; some kind of repentance which is not true and saving; but, as the apostle expresses it, *needs to be repented of*.

We have examples of this in Cain, Pharaoh, Ahab, the Israelites, Nebuchadnezzar, Judas, and many under our own observation.

We ought, therefore, carefully to distinguish between a *false* and *true* repentance; one that is merely *legal*, and one that is *evangelical*. These are distinguished by their *names* in the Hebrew, Greek and Latin languages, and by their *motives* and *effects*.

The words *necham* in the Hebrew, *metameleia* in the Greek, and *pœnitentia* in the Latin, are rendered *repentance* in the English; yet they only signify, *trouble* and  *vexation after sin*, accompanied with *anguish* and *torment* of mind. The words *shevab* in the Hebrew, *metanoia* in the Greek, and *resipiscentia* in the Latin, are also translated *repentance* in the English, though they are of very different meaning from the former, and signify a *change of mind*; a *becoming wiser after sin*, and consequently, a *doing better than before*. And this last only, is *saving, effectual, evangelical* repentance. In the former sense only, wicked men are said to *repent*, when the dread of God's wrath breaks in upon their consciences, and fills them with the terrific apprehension of their guilt, danger and misery.

Conviction of every kind, whether *legal* or *evangelical, effectual* or *ineffectual*, is wrought by the *Spirit of God*, who *convinces the world of sin*.\*

The Spirit uses various *instruments* and *means* in awakening the soul to a distressing sight and sense of sin, such as reading and hearing the word; afflictive providences, public and private remonstrances, reproofs and admonitions, or serious reflections excited by some of these.

The word of God works remorse in the hearts of sinners, by discovering to them the purity of the divine nature, the extent of the divine law, the evil and danger of sin, and by leading the sinner to compare his

own temper and actions with the law of God; while the Spirit enlightens the understanding, and applies these things on the conscience;† and this is called a *law work*.

Repentance *unto life*, or evangelical repentance, is wrought by the *law* and *gospel* in conjunction, acting under the influence and energy of the holy Spirit. The *law* is made to shew the soul its guilt and danger, while the *gospel* points out a remedy: The *law* wounds; the *gospel* heals: The *law* is made to enter, that sin may abound and appear exceeding sinful; the *gospel* shews how grace much more abounds through Jesus Christ.‡

A mere *legal* repentance may be, and often is ineffectual, as in the cases of Pharaoh, Judas, and others; yet it is often preparatory to, and issues in an *evangelical* repentance.§

False and true, or effectual and ineffectual repentance are best distinguished by their concomitant circumstances and effects; as, a mere legal repentance, is a *terror of conscience*, arising from a *sense of guilt and danger*, which often consists with the love of sin, and a hatred of holiness: But the real gospel penitent truly hates and abhors sin, and himself because of it.|| The true penitent forsakes sin and flees from it, not chiefly as it is *dammning*, but as it is contrary to the *nature* and *will* of God, and a vile abuse of gospel grace; and he turns from it to God, with a full purpose of, and hearty endeavors after new obedience.¶ True repentance is ever accompanied with *hope of mercy*; with an apprehension of

† Jer. xxxi. 19. Rom. vii. 12. Acts ii. 37. 2 Cor. vii. 10.

‡ Rom. v. 20.

§ Acts ii. 37, &c.—xvi. 27, 34.

|| Psal. cxix. 104. Job xlii. 6.

¶ Jer. ii. 34, 35.—iii. 25. Ezek. xxxvi. 31.

¶ Hof. xiv. 8. Acts xi. 23. Luke xv. 18, 20.

\* John xvi. 8.

the mercy of God in Christ, and a trust in this mercy.\*

It is vile and unwarrantable presumption in sinners to hope for pardon or mercy without repentance.

Repentance is greatly mistaken by those, who imagine that it consists in being sorry or troubled for sin, while they still continue to commit it.

Let not distressed penitents despair of God's mercy, which is particularly promised to such, throughout the whole scriptures.†

#### ANECDOTE.

SOME time ago a travelling Religionist, from *Rhode Island*, came to Carlisle, in Pennsylvania, waited on Dr. Nesbit, and requested leave of him to read in the Presbyterian church, on the Lord's Day, an account of a remarkable revival of religion, in the state he came from.—The Doctor enquired *what effect* this revival had on the converts, as to their moral honesty? And whether they continued to pay their debts with depreciated paper money or not?—To this the man replied; “They pay their debts according to the law of the state.” The *truly Christian Divine* then expressed himself to this effect. “You shall not have my leave to read any account of a revival of religion that does not make people HONEST. For *that* religion is not from the Spirit of God, but from the Devil, that is not productive of MORAL HONESTY; and whenever Christianity hath not *this effect* on those who pretend to be deeply under its influences, it plainly indicates a *declension* among them, rather than a *revival* of religion.”

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\* 2 Cor. vii. 10, 11.

† *Matth.* xi. 28. *Psal.* li. 17.—  
xxxiv. 18. *Isa.* lviii. 15. *Isa.* lxxvi. 2.

For the *Christian's*, *Scholar's*, and  
*Farmer's Magazine*.

#### A CHRISTIAN.

WHAT IS COMPREHENDED UNDER  
THAT NAME.

AND the disciples were called Christians first at Antioch: Christians! The followers of the Son of God: how honorable a distinction! the disciples of Jesus Christ: those who are alive from the dead: called from darkness unto the marvellous light of the gospel. How glorious a change! and, how inexpressible the goodness of God towards guilty sinners, in affecting this change! Just at the time that men's abominations had rendered them ripe for destruction, he published his mercy unto all; and assured them of his loving-kindness, if they would hearken unto the voice of his well-beloved Son. Astonishing change! and ever worthy of the God of the universe. Christ Jesus came into the world, not to condemn the world, but that the world through him might be saved; to deliver us by the word of truth, the gospel of our salvation; to dethrone the empire of sin; to humanize the tempers, and soften the hearts of men, by inculcating upon their minds every civil and social virtue, and uniting them all together in the bands of love. To conquer death and the grave; and, upon the ruins of darkness and violence, to establish a kingdom of light and peace, that he might lead us not to a land flowing with milk and honey, but to a heavenly country, even the everlasting city of the great king.

In order to accomplish these glorious purposes, what a multitude of troubles did he encounter? What calumny and scorn? What watchings, what fastings, what poignant distresses of every kind did he endure? How undauntedly did he brave them

X

all? The bar of Pilate could not move his integrity. The coronet of thorns could not make him desert his cause. The ignominious cross could not make him either afraid or ashamed. Obedience to the will of his heavenly father, and the good of souls, was his only concern; and he knew that his God would never forsake him; that he would not forsake him even in the grave, 'nor suffer his holy one to see corruption.' 'As a lamb, therefore, led to the slaughter, he opened not his mouth.' Under the inconceivable load of sorrows which oppressed him, his compassion towards sinful creatures failed not. Instead of reproaching them with that barbarous usage which he met with, in the midst of his agonies, he prayed to his heavenly Father to have mercy even upon those by whom he was crucified and slain.

Such was the Saviour of the world; that master after whom we are called Christians: and such his love to frail mortals, from his cradle to his grave! And after he had shaken off the fetters of the grave, his love was still the same. He would not immediately go into the bosom of his Father. He would first shew himself alive to his disciples, and suffer them to handle him, and see, that he was that same Jesus, who was nailed to the cross. To satisfy every doubt of the most diffident, he did not make his appearance only to two or three, but to all of them together: nor did he make his appearance only once, but conversed with them for forty days together, and, at last, to confirm all their hopes beyond the possibility of being deceived, he ascended up visibly into heaven, in the presence of above five hundred brethren. Still further, to comfort them, and those who heard them, after his ascension, he sealed those who believed 'with the Spirit of promise;' he shed abroad such miraculous powers amongst them, as were sufficient to support

the weak, the fearful, the afflicted, and to convince all gain-sayers. By all which, the divinity of his mission is irrefragably established, and all those promises are confirmed, upon which he hath caused our souls to hope. We now know, and are assured, that we have not followed 'cunningly devised fables;' that the calls of the gospel are not delusive, but the 'Power of God and the Wisdom of God.' We, who were not a people, are now the people of God. We, who had not obtained mercy, have now obtained mercy. What a glorious revolution! How strikingly expressive of the love of God!—The temple is no more at Jerusalem only, but every where around the earth, where the sound of the gospel has been heard. Now is the middle wall of partition broken down; and the doctrines of a future state as certainly established, as that Jesus himself is risen from the grave. A happy, an everlasting inheritance is put into our hands; if we 'walk worthy of the vocation wherewith we are called.' An inheritance, according to the scripture accounts, far above all sublunary enjoyments! A kingdom that cannot be moved by all the revolutions of time! A crown of glory, whose lustre fadeth not away! A pearl of great price; of which the wise man will forego all the pleasures of sense, and sell all that he hath, to get possession! A prize, in the pursuit of which all the labors of man are to be considered as nothing! A treasure, that can never perish nor decay! A glory, exceeding the splendor of the sun, outshining the brightness of the firmament, and illustrious as the stars for ever and ever! A fullness of joy that knows no bounds nor interruption! A fountain of pleasures that will be increasing evermore! A sanctuary, which is guarded with the arm of God, and everlastingly surrounded with his favor and loving kindness, as with a shield! 'Eye in-



deed hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him! Such are the privileges that we enjoy as Christians!

And, can we possibly reflect upon them without being moved? Without being moved, did I say? Nay, can we possibly reflect upon them, without making them the most delightful subjects of our meditations? What is all the glory, or pomp, or splendor of this world? What are all the riches which the imagination can conceive, or the power of man collect? What is all that which the vain and profligate call pleasure? What is even health itself, or strength, or beauty, or any other temporary gratification? They are all but vain, uncertain, and fluctuating things; nay, mean and contemptible possessions, when compared to the privileges that we enjoy as Christians!

Can we then resign these privileges for any other acquisitions whatever? Give up the substance for the shadow, realities for fictions, the durable treasures of eternity for the things of time? Shall the wise man glory in his wisdom, the mighty man glory in his might, the rich man glory in his riches, the man of gallantry glory in his folly? Shall every sinner glory in his shame? and shall not we much more glory in our being Christians? For who hath cause of boasting, and we not much more? What is the name of Greek or Roman, when contradistinguished from that of Christian? What are all highly applauded liberties when put in competition with the liberty of the sons of God? All other nominal distinctions are the offspring of pride, or ignorance, or folly, and not to be desired to make one wise. But Christian, is a name that is above every name; truly excellent and praise worthy; more precious than rubies; more honorable than all the ensigns of royal-

ty: and every one who is possessed of the desire of glory will aspire after it, will contend for it, will rejoice in it more than any other name.

But here I do not mean merely the being called Christians. This is of as little importance as the being called by any other name: nay, instead of being an honor, it is a name of the greatest ignominy and reproach. For what is implied in the expression, when we say, there is a man who professeth himself, indeed, a follower of Christ, but, at the same time, he is none of his! a nominal Christian! Do we not evidently declare, this is one of the most infamous of all beings; one, who solemnly vows allegiance to his Saviour, at the same time that he renounceth subjection to his laws? Surely there is no character so odious, so much to be detested, and abhorred; none so justly hateful in the sight of God and man. It is a mockery offered to the King of kings; to profess obedience to his Son, and at the same time, daringly rebel against him. How scandalous and unpardonable? Deservedly branded with the most approbrious epithets, and justly liable to the most exemplary punishments in another world. For a man to call himself a Christian, who pays no regard to any one duty of Christianity! to call Jesus Christ, Lord! Lord! though he doth not the will of his heavenly Father! Amazing! How can we reflect upon it without a generous disdain and indignation?

Have we then enlisted ourselves under the sacred banners of truth and righteousness, and peace? Let our lives be a standing demonstration to whom we belong! "We who preach a man should not steal, let us not steal! We who say a man should not commit adultery, let us not commit adultery!" We who make our boast of the gospel, let us not, through transgression of the gospel, dishonor God.

CLERICUS.

## CHRISTIAN BIOGRAPHY.

*The Life of SAINT PAUL.*

**P**AUL, whose name originally was *Saul*, but which he assumed upon his preaching among *Greeks* and *Romans*, to whom that name was familiar, was an *Hebrew of the Hebrews*, a descendant from *Abraham*; the illustrious ancestor of the *Jews* belonging to the tribe of *Benjamin*, and was a native of *Tarsus* the capital of *Cilicia*. By birth he was a *freeman of Rome*—a distinguished honor and privilege, which, probably, some of his ancestors had obtained for some signal services to the commonwealth during the wars.—His father was a *Pharisee*, and he himself was educated in the principles of that sect. He had a married sister, who lived at *Jerusalem*, and whose son was of eminent service to her brother during his confinement. *Andronicus, Junia, Herodion, Lucius, Jason, Sestipater*, mentioned in *Rom.* chap. xvi. he calls his *kinsmen*. These his relations had embraced the *Christian religion*. He enjoyed singular advantages in early life for the culture and improvement of his mind. *Tarsus*, the place of his nativity, was, at that time, the most celebrated school in the world, and for polite literature far surpassed *Athens* and *Alexandria*. *Strabo*, who lived in that age, gives the following account of it. “The inhabitants of this place cherish such a passion for philosophy, and all the various branches of polite letters, that they have greatly excelled *Athens* and *Alexandria*, and every other place, in which there are schools and academies for philosophy and erudition. But *Tarsus*, differs in this, that those, who here devote themselves to the study of literature, are all *natives* of that country—there are not many from *foreign* parts who reside here. Nor do the natives of the country continue here for life, but they go abroad to finish their stu-

dies, and, when they have perfected themselves, they choose to live in other places—there are but few who return home.” From this passage of the *Geographer*, it is obvious to remark that *St. Paul's* conduct illustrates the historian's observation, who was actuated by the same common passion, which we are here told prevailed among the students of that place, of going abroad to finish his studies. After *Strabo* hath given a list of several eminent men in the republic of letters who flourished in this city, as philosophers, orators, poets, professors of the belles lettres, he concludes his account in these words: “But *Rome*, says he, can best witness the great numbers of learned men, the natives of this city; for it is full of literati from *Tarsus* and *Alexandria*.” In this place, so celebrated for philosophy and science, the apostle went through a course of *Greek learning*, and acquired that knowledge and acquaintance with its most elegant writers, whom we find him sometimes quoting. Having gone through a course of liberal education in this city, he travelled abroad, as *Strabo* says the students of *Tarsus* did, to perfect himself in other branches of useful learning. His passion for knowledge seems to have been boundless. He appears to have been a person of strong abilities, quick apprehension, great sprightliness and vivacity, and of signal resolution and firmness.—From *Tarsus* he removed to *Jerusalem* to study under *Gamaliel*, an eminent *Jewish* doctor, under whose tuition he made an uncommon proficiency in the knowledge of the law and the acquisition of rabbinical literature. Here he imbibed such strong prepossessions in favour of the excellence of the *Mosaic constitution*, and entertained such a warm and full conviction of its authority and divine establishment, that his zeal for the religion of his ancestors inflamed him to crush the new-born cause of *Christianity* in its infancy—undoubtedly

thinking it no better founded than several impostures which had lately risen in *Judea*, and had been soon suppressed. From this violent precipitance, to which his veneration for the law transported him, he gave a cheerful suffrage to the death of the first martyr, kept the cloaths of those who stripped themselves to embrace their hands in his blood, and was by his blind injudicious zeal hurried on to the last extravagancies against the Christians—pursuing the persecutors of that religion, every where, with implacable fury, forcibly entering private houses and dragging persons of both sexes to prison with unfeeling rage. His violences cannot be justified. His zeal for the law would not suffer him to examine the cause he was persecuting. *He did these things ignorantly, and in unbelief.*—His moral character, in other respects, was unexceptionable. He could appeal to God for the sincerity and probity of his heart, and for the religious regard he had ever paid to the dictates of his conscience.—But in this mad sanguinary career he did not persist long. *Judea* being too narrow to circumscribe his passion for persecuting the Christians, he went to the high priest, and desired of him a commission to empower him to suppress the obnoxious cause in other parts.—This being granted, as he was travelling to *Damascus*, breathing destruction to the whole Christian name, he received full conviction, in an extraordinary manner, that the cause he was labouring to exterminate, was the cause of God—and became afterwards a most zealous advocate for Christianity, propagating it in the world with a spirit and ardour which nothing could extinguish, with an intrepidity and fortitude which persecution and death in all its horrors could never move—migrating from country to country, from city to city, almost throughout the whole extent of the *Roman* empire—night and day in season and out of season,

teaching and inculcating the Christian doctrine—working with his own hands to acquire a scanty subsistence for himself, that he might not prejudice the societies he had formed, by levying any contributions upon them for his own support—passing through honor and dishonor, thro' reputation and disreputation, slandered, abused, calumniated, scourged, imprisoned, stoned, made a public spectacle of wretchedness to angels and men, yet accounting all these dreadful scenes as nothing for the excellence of the knowledge of Christ Jesus his lord, for whom he cheerfully suffered the loss of all secular advantages, esteeming all temporal honors and emoluments as worthless and useless refuse, when in competition with the interests of the gospel and the riches of eternity—making it his sole study and ambition to acquire himself with integrity, honor, and usefulness, in the ministry he had received of Christ to testify, and to establish in the world, the gospel of the grace of God. We cannot forbear saying, that one of the greatest and noblest characters that ever appeared among men, is that of the apostle Paul. It would far exceed the limits of this article should we give a minute detail of his travels—attend him in his confinement at *Jerusalem*—the noble defences he made of himself and of the Christian religion before the *Roman* governors, who in general, treated him with *Roman* civility and politeness, suffering him to have a fair hearing, not surrendering him into the hands of those who thirsted for his blood, giving his friends free access to him, and generously declaring, a declaration indeed which truth and justice extorted from them, that he had done nothing worthy of bands or of death. It would also be inconsistent with this work to accompany him in his voyage, of which St. Luke has given us a circumstantial account—to particularise the civilities he met with from the

*Roman centurion* in this unhappy voyage—on the respect paid him on his arrival in *Rome*, where he lived in his own hired house *two years*—As *St. Paul* had appealed to the emperor, we make no doubt but he was, soon after his arrival in the capital, brought before him, and that his manner of confinement, that of a prisoner at large, was expressly ordered by the emperor. This kind treatment at court may, perhaps, be accounted for from the centurion *Julius* giving the captain of the guard a minute account of what happened in the voyage; for example, *St. Paul's* prediction of the loss of the ship, but of the loss of no lives,—and the miraculous cures he had effected in *Melita*.—Whither the apostle went after the expiration of these *two years*, when he obtained his liberty, is not certainly known: some think to *Spain*, from what he says in his epistle to the *Romans*—but this rather seems to be what he intended at that time, than what he ever executed.—From his suffering martyrdom at *Rome* not long afterwards, he seems to have judged that city, as it was the grand center of the world, to which an universal concourse from all parts was made; to be the most eligible place both for propagating Christianity, and for knowing the state of the Christian church in every region, city, and town, where it had been erected. At last on account of a dreadful fire at *Rome*, mentioned by *Suetonius* and *Tacitus*, which raged six days and seven nights, to which many believed the emperor *Nero* accessory; to free himself from this odium, he commenced a persecution against the Christians, and treated them as being the authors of this public calamity, with the last cruelty and inhumanity.\* In this persecu-

\* *The Christians were covered with the skins of wild beasts, and worried by dogs: they were crucified: they were smeared with pitch and other combus-*

tion the apostle *Paul* was involved and obtained the crown of martyrdom.

#### CHARACTER of SAINT PAUL, as a WRITER.

ALL the writings of *St. Paul* speak him a man of a most exalted genius, and the strongest abilities. His composition is peculiarly nervous and animated. He possessed a fervid conception, a glowing but chastised fancy, a quick apprehension, and a most ample and liberal heart. Inheriting from nature distinguished powers, he carried the culture and improvement of them to the most exalted height to which human learning could push them. An excellent scholar, an acute reasoner, a great orator, a most instructive and spirited writer. *Longinus*, a person of the finest taste, and justest discernment in criticism and polite literature, classes the Apostle *Paul* among the most celebrated orators of *Greece*. His speeches in the *Acts of the Apostles* are worthy the *Roman senate*. They breathe a most generous fire and fervor, are animated with a divine spirit of liberty and truth, abound with instances of as fine address, as any the most celebrated orations of *Demosthenes* or *Cicero* can boast; and his answers, when at the bar, to the questions proposed to him by the court, have a politeness, and a greatness,

*tibles, and set on fire in the night time to give light to passengers. Percuntibus addita ludibria, ut ferarum tergis contexti laniatu canum interirent, aut crucibus affixi, aut flammati, atque ubi defecisset dies in usum nocturni luminis urerentur. Annal. Lib. xv. C. xlv. Vol. ii. p. 286. Dublin. To this last species of cruelty Juvenal is thought to allude in the following verses:*

*Pone Tigellium, totâ lucibus in illâ,  
Quâ flammæ ardent, qui fixo guttare  
Jurant.—Satyr. l. v. 155.*



which nothing in antiquity hardly ever equalled. Witness that celebrated reply to king Agrippa, who publicly declared to him, he had almost persuaded him to be a Christian.—*Would to God that not only you, but also ALL that hear me this day, were not almost, but ALTOGETHER, such as I am—EXCEPT THESE BONDS.* What a prodigious effect must this striking conclusion, and the sight of the irons held up to enforce it, make upon the minds of the audience! To his singular attainments in learning the Roman governor publicly bore an honorable testimony, imagining the intenseness of his application to his studies, and his profound erudition, had disordered his understanding, and occasioned this supposed insanity.

His writings shew him eminently acquainted with Greek learning and Hebrew literature. He greatly excelled in the profound and accurate knowledge of the *Old Testament*, which he is perpetually citing and explaining with great skill and judgment, and pertinently accommodating to the subject he is discussing. Born at Tarsus, the most illustrious seat of the *musæ* in those days, initiated in that city into the learning and philosophy of the *Greeks*, converting, in early life, with their most elegant and celebrated writers, whom we find him quoting, and afterwards finishing his course of education at the feet of Gamaliel, the learned Jewish rabbi, he came forth into public and active life, with a mind stored with the most ample and various treasures of science and knowledge that can adorn and dignify the human soul. He himself tells us, that the distinguished progress he had made was known of all the *Jews*, and that in this literary career he left all his co-equals and contemporaries far behind him. *I profited in the Jewish religion above my fellows.* A person possessed so natural abilities so signal, of literary acquisitions so extensive, of

an activity and spirit so enterprising, and of an integrity and probity so inviolate, the wisdom of God judged a fit instrument to employ in displaying the banners, and spreading the triumphs of Christianity among mankind. A negligent greatness, if we may so express it, appears in his writings. Full of the dignity of his subject, a torrent of sacred eloquence bursts forth, and bears down every thing before it with irresistible rapidity. He stays not to arrange and harmonize his words and periods, but rushes on, as his vast ideas transport him, born away by the sublimity of his theme, and, like Pindar, when seized with poetic inspiration, with strong pinions soars above the clouds, and far, far below, at an immense distance, leaves all mortal things. Hence his frequent and prolix digressions, though at the same time his all-comprehensive mind never loses sight of his subject, but he returns from these excursions, resumes and pursues it with an ardour and strength of reasoning that astonishes and convinces. He introduces any subject, which he is afraid will prejudice and disgust his biggotted countrymen the *Jews*, with an humility and modesty that secures your attention, and with an insinuating form of address to which you can deny nothing. This appears particularly in his Epistle to the *Romans*, where we see with what reluctance and heart-felt grief he mentions the ungrateful truth of the *Jews* rejection of the Messiah, and their dereliction of God for their insuperable obstinacy. How studious he is to provoke them to jealousy and emulation by the example of the *Gentiles*, and how many persuasive and cogent arts and arguments doth he employ to win them over to the religion of Jesus! In these delicate touches, in these fine arts of moral suasion St. Paul greatly excels.—Upon occasion, also, we find him employing the most keen and cutting railery in satyrizing the faults and

foibles of those to whom he wrote. With what sarcastic pleasantry doth he animadvert upon the *Corinthians* for their injudicious folly, in suffering themselves to be duped by a false judaizing teacher! We do not remember, we have ever met with an instance of *irony* more delicate and poignant than the following passage. *In what respect*, says he to the *Corinthians*, *have you been inferior to the other churches, except that I never extorted a maintenance from you—forgive me this injury!*—To his eloquence as a public speaker, we have the testimony of the *Lycanians*, who, foolishly imagining the gods to have descended from heaven among them, in the persons of *Barnabas* and *Paul*, called the former, *Jupiter*, and the latter *Mercury*, because he was the chief speaker. And though it is said his bodily presence was mean, and his speech contemptible, yet it ought to be remembered, that this is the aspersions of his enemies, the effusions of malignity, to defame and sink him, and ruin his usefulness.—If we were asked, what writer among the ancients *St. Paul* most resembles in his style and composition? We should answer *Plutarch*, with regard to neglect of ornament, disregard of harmonious arrangement, frequency of parentheses and digressions, though the *Apostle's* manner is infinitely more animated and spirited than that of the *Philosopher*. If we were asked, whom he most resembles among the modern? We should say, the great Mr. *Howe*, who possessed strong abilities, great learning, a fine imagination, an exalted piety, an uncommon depth of thought and energy of language, but whose manner of writing, tho' nervous, is rather inelegant, whose periods are rude, and rough, and inharmonious, full of excursive and parenthetical insertions, sentence within sentence, wheel within wheel, like *Ezekiel's* vision, but abundantly compensating these little defects by the astonishing greatness of the writer's

ideas and conceptions. The two specimens we have here exhibited, shew *St. Paul's* abilities in a distinguished light, the first as an orator, the second as a writer, dexterously employing every insinuating form of argument and address to in-ite those, to whom he wrote to a generous and liberal contribution to worthy and necessitous objects.

#### *The LIFE of TERTULLIAN.*

QUINTUS Septimus Florens Tertullianus, was born at Carthage, the metropolis of Africa. His father was a Roman centurion, by whom he was educated in the Gentile religion, and furnished with all the learning that was to be had either in Greece or Rome, which, together with his extraordinary natural endowments, made him one of the most considerable persons who appeared in the first ages of the church.

He was converted to Christianity towards the end of the second century; and a persecution breaking out a short time afterwards, he published an apology in behalf of the Christian cause, in which he strongly remonstrated against the injustice and cruelty of the Pagan magistrates. This piece was in very great esteem with the antients, and is said, by Jerome, to contain all the treasures of human learning. It is, without controversy, a most excellent performance, well worthy the perusal of every serious reader; it may be met with in the English tongue in Mr. Reeves's collection of primitive apologies. We shall subjoin the few following lines by way of specimen; "If you, the guardians of the Roman empire, must not examine the Christian cause, and give it a fair hearing; if the Christian cause is the only cause which your lordships either fear or blush to be concerned for in public; be pleased to tolerate thus far, to let truth wait upon you in private, and to read

" the apology we are not suffered to  
 " speak. We enter not upon de-  
 " fences in the popular way, by  
 " begging your favor and moving  
 " your compassion; because we know  
 " the state of our religion too well  
 " to wonder at our usage. The truth  
 " we profess, we know to be a stran-  
 " ger upon earth, and she expects  
 " not friends in a strange land. She  
 " came from heaven, and there are  
 " all our hopes and preferments.—  
 " One thing, indeed, this heavenly  
 " stranger warmly pleads for, that  
 " you would vouchsafe to understand  
 " her well before you condemn her.  
 " That you hate us ignorantly, I  
 " prove from hence, because all who  
 " hated us heretofore did it upon the  
 " same ground, being no longer able  
 " to continue our enemies, than they  
 " continued ignorant of our religion.  
 " Their ignorance and their hatred  
 " fell together. Such are the men  
 " you now see Christians, overcome  
 " by the piety of our profession; and  
 " the number of such professors are  
 " not less than they are given in;  
 " for the common cry is, town and  
 " country are over-run with Christi-  
 " ans; and this universal revolt of  
 " all ages and sexes is lamented as a  
 " public loss; and yet this amazing  
 " progress of Christianity is not  
 " enough to surprize men into a sus-  
 " picion that there must needs be  
 " some secret good, some charming  
 " advantage at the bottom, thus to  
 " drain the world, and attract from  
 " every quarter. But nothing will  
 " dispose some men to juster thoughts.  
 " In this alone human curiosity seems  
 " to stagnate, and, with as much  
 " complacency, to stand still in ig-  
 " norance, as it usually runs on in the  
 " discoveries of science."

Some time after the publication  
 of the piece before-mentioned, Ter-  
 tullian was ordained a bishop of  
 Carthage, the duties of which station  
 he discharged, for some time, with  
 great reputation. But a new sect

springing up, called Montanists, who  
 pretended to great severity of man-  
 ners and discipline, he was, unhappi-  
 ly, prevailed upon to join with them  
 in some particulars, which caused  
 him to be excommunicated by the  
 governors of the church; and whe-  
 ther he was ever restored again can-  
 not be determined with any certai-  
 nty: all that is known farther concern-  
 ing him is, that he lived to a great age.

Such is the account which history  
 affords concerning the famous Ter-  
 tullian; a man of such eminence, on  
 account of his parts and learning,  
 that he is said to have had no superi-  
 or in the age in which he lived, and  
 but few equals. Vincentius Lirin-  
 sis calls him, the prince of all the  
 writers of the Western communion;  
 and declares, that what Origen was  
 in the Greek church, that was Ter-  
 tullian in the Latin. Without dis-  
 pute, says he, the most considerable  
 writer of his age; he adds: "Who  
 " more learned? who more expert,  
 " either in divine or human litera-  
 " ture? for, all the philosophy of  
 " the several sects, all their several  
 " institutions, with all the variety  
 " of history and law, he comprised  
 " in the amazing capacity of his  
 " mind. He was so excellent at fa-  
 " ture, and of that solid judgment,  
 " that he hardly laid siege to any  
 " thing but he soon made it yield,  
 " either by the penetration of his wit,  
 " or the force of his reason. His  
 " discourses are so thick set with  
 " powerful reasons, that whom he  
 " cannot persuade by his eloquence,  
 " he compels by argument.—The  
 " Marcionites, Appellites, Praxeans,  
 " Heretogeans, Jews, Gentiles, Gnos-  
 " tics, &c. have all felt the weight  
 " of his reason; for he has battered  
 " down their heresies with his migh-  
 " ty volumes, as with so much thun-  
 " der."

N. B. We shall, occasionally, fur-  
 nish our readers with extracts from the  
*excellent apology of Tertullian.*

*Life of MARTIN LUTHER.*

**T**HIS celebrated Reformer was born at Isleben, in 1483.—When 18 years old, he began his studies at Erfurt, and commenced master of arts in 1505. He applied himself to the study of law, but being terrified by a thunderbolt which killed his companion, as they were walking together, he entered into the order of *Augustin* Monks; much, however, against the inclination of his father.

Not long after this change of life, he was sent to Rome, respecting a controversy which pertained to his society, and happily succeeded in his embassy.

He went to Wittenberg in 1508, six years after the university was established at that place, where he taught the philosophy of Aristotle. In 1512, a degree of doctor of divinity was conferred on him by Carolostadius. Soon after this event, he published his Explication of the Psalms, Romans and Galatians. In 1516 he began to explain the Decalogue and Catechism to the people. The same year he disputed with the school-divines about Free-Will, Merits, and Human Traditions, and published 95 Propositions against the Pope's Indulgences. He requested the Archbishop of Mentz, who had the charge of dispensing indulgences, that instead of them he would order the *gospel* to be preached. Before that period, it is to be observed, the Bishop of Misnia had discarded indulgences from his diocese. Tecelius disputed for the indulgences at Frankford, and excited the Archbishop of Magdeburg, and others, against Luther, who, with great boldness, replied to all their writings. He was cited to appear at Rome, to answer for his conduct; he, however, did not regard the summons, on account of the dangers he apprehended would have awaited him, had he went to

that city; but thought proper to repair to Cardinal Cajetan, the Pope's legate at Augsburg, in 1518. The cardinal urged him to disclaim his *new opinions*. Luther requested *first* to be convinced that they were *erroneous*. Perceiving that Cajetan was disposed to exercise toward him power, rather than argument, he returned to Wittenberg, and appealed from the cardinal to the pope; but believing the pope was desirous of his death, he appealed from him to a council. He then published the Declaration of his Meaning in the propositions against the indulgences, which he dedicated to Leo X.

About that time, Luther published also, Sermons concerning the Virtue of Excommunication, Penance, and a Preparation for the Lord's Supper, with a Meditation on our Saviour's Passion. Some doctors, particularly Zuinglius, in Swisserland, advocated the cause of Luther. Erasmus wrote concerning him; he did not, however, either accuse or defend; he acknowledged, indeed, that Luther recommended several excellent things, but wished he had written with more civility. Luther proceeded to publish his Sermons on Justification, saving Meditations on the Death of Christ, Baptism and Preparation for Death.

He was excommunicated by Pope Leo in 1521, when he published his Adherence to all his Propositions, condemned by the pope, and again appealed from his tribunal to a general council. He also replied to the universities of Lovain and Cologne, who sentenced his books to the flames. He wrote a Tract on Christian Liberty, which he sent to Leo; and another on the Babylonish Captivity, which incensed the Roman Catholics against him. At Leipzig, he disputed with Eckius, before the Elector of Saxony, about the pope's supremacy. Luther manifestly was too powerful in argument for his ad-



versary; the elector, however, exclaimed; *That whether it be by divine or human right, he is pope.*

In the same year Luther was summoned to appear before the Diet at Worms. To some of his friends who endeavored to dissuade him from going to that place, he answered; *That he would go, though as many devils should oppose him, as there were tiles upon the houses at Worms.* He accordingly appeared before the emperor, and the princes of the empire, in the presence of whom he maintained his doctrines with an undaunted resolution. Some were so devoid of honor as to advise, that he should not be suffered to return in safety; but this perfidy was opposed by the emperor.

Luther left Worms April 26th; and on the 8th of May ensuing, he was proscribed by the emperor; but he was so secreted by the Elector of Saxony, in the castle of Wurzburg, that his enemies could not discover the place of his retreat, which he called his *Palmer*; here he wrote many tracts.

He was again excommunicated by the pope, March 28th, following. He replied to the pontiff. After this Luther disputed with Carolostadius about Christ's Presence in the Sacrament, and Images; and in 1522, he again began to preach publicly.—About this time he had some controversy with the Enthusiasts, Stork and Muntzer; and also King Henry the VIII. of England, who wrote against him. The Monks, by reading the books of Luther and his disciples, in great numbers, deserted their monasteries. Aided by Melancthon, he published the New Testament in the German tongue.

A decree was made by the princes of the empire, assembled at Nuremberg, March the 6th, 1523, that a free general council was the most eligible mode to settle controversies in the church; and that until one should assemble, divines should preach

the gospel with modesty and purity. This decree Luther interpreted agreeable to his own opinion. He abolished the canon of the Mass at Wittenberg, and administered there the sacrament of the Lord's Supper; he, however, re-established Auricular Confession, which Carolostadius had abolished. He published a Treatise on the Duty and Dignity of the civil Magistrate, which was very pleasing to the elector.

Luther wrote to the Waldenses, respecting the Adoration of the Sacrament, & an Elegy on two Monks, who were burnt for Lutheranism at Brussels. He laid aside his friar's habit in 1524; wrote against Erasmus, concerning Free-Will; Carolostadius, about the Sacrament, and the Seditious Articles, published by the Boors. About the same period, he married *Catharine a Boren*, of noble descent, who had been a nun; and wrote against Oecolampadius & Zuinglius, about the Sacrament.

In 1528, at the Diet of Spire, the name of PROTESTANT had its original, and in that year the Smalcaldian Confederacy, against the Roman Catholics, commenced. An agreement took place between him and Zuinglius, at the Conference of Marburg; which, however, was not of long continuance. In 1530, the Augsburg Confession, composed by Melancthon, was exhibited to the emperor Charles the Vth, and a peace established with regard to matters of religion in 1532, until a free general council should be convened; which cessation was obtained by the electors, Mentz and Palatine. About that time Luther published the whole bible in the German language, and in 1536, there was an happy agreement between him and Bucer. In 1537, he disputed with the Antinomians, and in 1538, published a book concerning the Councils and Church. In September, 1544, he published his last Confession, with respect to the Sacrament; explaining what it

was that the worthy and unworthy received, when they communicated. On the same subject, the divines of Zurich, shortly after, published their sentiments.

Luther died at Isleben, a little before the Smalcaldian war, in 1545, aged 63 years. He was a person of great magnanimity, as was acknowledged by his enemies, and enterprized such things as may justly excite our astonishment, he having opposed himself alone to the whole power of the Romish Church. His followers stiled themselves *Lutherans*, contrary to his inclination; they, however, have receded from him, in several things, as is evident from their writings.

Melancthon says of him; *Pomeranus* is a grammarian, and explains the signification of words; *I am* a logician, and shew the connection between propositions and the methods of reasoning; *Justus Jonas* is an orator, and discourses copiously, and with eloquence; but **LUTHER** excels in every thing; he is justly the admiration of mankind! Whatever he says or writes penetrates the heart; captivates the affections, and leaves permanent impressions!

Melancthon, on beholding the picture of Luther, after his death, thus extemporally exclaimed: *Fulmina errant lingue singula verba tua!*

#### MEMOIRS OF SAINT PATRICK.\*

**SAINT PATRICK**, apostle of *Ireland*, was the second bishop of that country, after *Palladius*. He flourished in the fifth century. When sixteen years old, he was reduced to a state of slavery, and continued in the capacity of a slave, six years.—He then became a disciple of Saint Martin, of Tours, who conferred on him priest's orders, and sent him to preach the gospel in Ireland; where

\* In our next, we shall publish *Memoirs of St. GEORGE*.

he successfully labored, even *sixty years*, in converting the inhabitants to the Christian Faith. He is mentioned in the Roman Martyrology, and Bede wrote his life in two books. It is said that he wrote some treatises; but it is extremely difficult to determine any thing, with certainty, on this subject.

#### EXTRACTS of a JOURNEY from ALLEPPO to JERUSALEM, by the Rev. Mr. Maundrell.

(Continued from page 37.)

**T**HE church is less than one hundred paces long, and not more than sixty wide, and yet so contrived, that it is supposed to contain under its roof twelve or thirteen Sanctuaries, or places consecrated to a more than ordinary veneration by being reputed to have some particular actions done in them relating to the death, and resurrection of Christ.—As first, the place where he was derided by the soldiers: secondly, where the soldiers divided his garments: thirdly, where he was shut up, whilst they digged the hole to set the foot of the cross in, and made all ready for his crucifixion: fourthly, where he was nailed to the cross: fifthly, where the cross was erected: sixthly, where the soldiers stood that pierced his side: seventhly, where his body was anointed in order to his burial: eighthly, where his body was deposited in the sepulchre: ninthly, where the angels appeared to the woman after his resurrection: tenthly, where Christ himself appeared to *Mary Magdalen*, &c. The places where these and many other things relating to our blessed Lord are said to have been done, are all supposed to be contained within the narrow precincts of this church, and are all distinguished and adorned with so many several altars.

In galleries round about the church, and also in little buildings annexed

so it on the out side, are certain apartments for the reception of Fryars and Pilgrims, and in these places almost every Christian nation anciently maintained a small society of Monks, each society having its proper quarter assigned to it, by the appointment of the Turks. Such as the Latins, Greeks, Syrians, Armenians, Abyssines, Georgians, Nestorians, Cophites, Maronites, &c. all which had anciently, their several apartments in the church. But these have all, except four, forsaken their quarters: not being able to sustain the severe rents, and extortions, which their Turkish landlords imposed upon them. The Latins, Greeks, Armenians, and Cophites remain their still. But of these the Cophites have now only one poor representative of their nation left. And the Armenians are so much in debt, that it is supposed they are hastening to follow the examples of their brethren, who have deserted before them.

Besides these several apartments, each fraternity have their altars, and sanctuary, properly and distinctly allotted to their own use. At which places they have a peculiar right to perform their own divine service, and to exclude other nations from them.

But that which has always been the great prize contended for by the several sects is the command, and appropriation of the holy sepulchre, a privilege contested with so much unchristian fury, and animosity, especially between the Greeks and Latins, that in disputing, which party should go into it to celebrate their mass; they have sometimes proceeded to blows and wounds even at the very door of the sepulchre: mingling their own blood with their sacrifices. An evidence of which fury the father guardian shewed us in a great scar upon his arm, which he told us was the mark of a wound, given him by a sturdy Greek priest in one of

these unholy wars. Who can expect ever to see these holy places rescued from the hands of infidels? or if they should be recovered, what deplorable contests might be expected to follow about them? seeing even in their present state of captivity, they are made the occasion of such unchristian rage, and animosity.

For putting an end to these infamous quarrels, the French king interposed, by a letter to the Grand Visier about twelve years since: requesting him, to order the holy sepulchre to be put into the hands of the Latins, according to the tenor of the capitulation, made in the year 1673. The consequence of which letter and of other instances made by the French king was, that the holy sepulchre was appropriated to the Latins; this was not accomplished until the year 1690; they alone having the privilege to say mass in it. And though it is permitted to Christians of all nations to go into it for their private devotions, yet none may solemnize any public office of religion there but the Latins.

The daily employment of these recluses is to trim the lamps, and to make devotional visits and processions to the several sanctuaries in the church. Thus they spend their time, many of them for four to six years together; nay so far are some transported with the pleasing contemplations in which they here entertain themselves, that they will never come out to the day of their death, burying themselves (as it were) alive in our Lord's grave.

The Latins, of whom there are always about ten or twelve residing at the church, with the president over them, make every day a solemn procession, with tapers, and crucifixes, and other processionary solemnities, to the several sanctuaries: singing at every one of them a Latin hymn relating to the subject of each place. These Latins being more polite and exact in their functions than the other

Monks here residing, and also our conversation being chiefly with them, I will only describe their ceremonies, without taking notice of what was done by others, who did not so much come under our observation.

Their ceremony begins on Good Friday night, which is called by them the *nux tenebrosa*, and is observed with such an extraordinary solemnity, that I cannot omit to give a particular description of it.

As soon as it grew dusk, all the Fryars, and Pilgrims were convened in the chapel of the Apparition (which is a small oratory on the north side of the holy grave, adjoining to the apartments of the Latins) in order to go in a procession round the church. But, before they sat out, one of the Friars preached a sermon in Italian in that chapel. He began his discourse thus; *In questa notte tenebrosa*, &c. at which words all the candles were instantly put out, to yield a livelier image of the occasion. And so we were detained by the preacher near half an hour very much in the dark. Sermon being ended, every person present had a large lighted taper put into his hand, as it were to make amends for the former darkness, and the crucifixes and other utensils were disposed in order for beginning the procession.—Amongst the other crucifixes there was one of a very large size, which bore upon it the image of our Lord as large as life. The image was fastened to it with great nails, crowned with thorns besmeared with blood, and so exquisitely was it formed, that it represented in a very lively manner the lamentable spectacle of our Lord's body, as it hung upon the cross. This figure was carried in the head of the procession; after which the company followed to all the sanctuaries in the church, singing their appointed hymn at every one.

The first place they visited was that of the pillar of flagellation, a large piece of which is kept in a little

cell just at the door of the chapel of the apparition. There they sung their proper hymn, and another Fryar entertained the company with a sermon in Spanish, touching the scourging of our Lord.

From hence they proceeded in solemn order to the prison of Christ, where they pretend he was secured whilst the soldiers made things ready for his crucifixion: here likewise they sung their hymn, and a third Fryar preached in French.

From the prison they went to the altar of the division of Christ's garments: where they only sung their hymn, without adding any sermon.

Having finished here, they advanced to the chapel of the derision, at which, after their hymn, they had a fourth sermon in French.

From this place they went up to Calvary leaving their shoes at the bottom of the stairs. Here are two altars to be visited; one where our Lord is supposed to have been nailed to his cross. Another where his cross was erected. At the former of these, they laid down the great crucifix upon the floor and acted a kind of a resemblance of Christ's being nailed to the cross; and after the hymn, one of the Fryars preached another sermon in Spanish, upon the crucifixion.

From hence they removed to the adjoining altar where the cross is supposed to have been erected, bearing the image of our Lord's body. At this altar is a hole in the natural rock, said to be the very same in which the foot of our Lord's cross stood.—Here they set up their cross, with the bloody crucified image upon it, and leaving it in that posture, they first sung their hymn, and then the father guardian, sitting in a chair before it, preached a passion sermon in Italian.

At about one yard and a half distance from the hole in which the foot of the cross was fixed, is seen that memorable cleft in the rock, said to have



been made by the earthquake which happened at the suffering of the God of nature. When (as St. *Matthew* Cap. 27. v. 51. witnesseth) *the rocks rent and the very graves were opened.* This cleft, as to which now appears of it, is about a span wide at its upper part, and two deep; after which it closes: but it opens again below, (as you may see in another chapel contiguous to the side of Calvary) and runs down to an unknown depth in the earth. That this rent is a natural, and genuine breach, and not counterfeited by any art, the sense and reason of every one that sees it may convince him; for the sides of it sit like two tallies to each other, and yet it runs in such intricate windings as could not have been counterfeited by art, nor approached by any instruments.

The ceremony of the passion being over and the guardian's sermon ended, two friars personating the one *Joseph of Arimathea*, the other *Nicodemus*, approached the cross, and with a most solemn concerned air, both of aspect, and behavior, drew out the great nails, and took down the feigned body from the cross.—It was an effigy so contrived, that its limbs were lost and flexible, as if they had been real flesh; and nothing could be more surprising, than to see the two pretended mourners, bend down the arms, which were before extended, and dispose them upon the trunk, in such a manner as is usual in corpses.

The body being taken down from the cross, was received in a fair large winding sheet, and carried down from *Calvary*; the whole company attending as before, to the stone of unction. This is taken for the very place where the precious body of our Lord was anointed, and prepared for the burial. *John*, xix. 39. Here they laid down their imaginary corps, and casting over it several sweet powders, and spices, wrapt it up in the winding sheet: whilst this was

doing, they sung their proper hymn, and afterwards one of the friars preached in Arabic a funeral sermon.

These obsequies being finished, they carried off their fancied corps, and laid it in the sepulchre: shutting up the door till Easter morning. And now after so many sermons, and so long, not to say tedious, a ceremony, it may well be imagined that the weariness of the congregation, as well as the hour of the night, made it needful to go to rest.

(To be continued.)

### The CHRISTIAN MINISTER.

#### NUMBER II.

*In the preceding Number it was shewn that the ministerial Office is sacred, and, therefore, that it cannot be usurped without great Impiety.—In this, and in the succeeding Paper, we shall notice the Qualifications requisite to the due discharge of the sacerdotal Office.*

IT will be granted, it is presumed, by most men, that no one can properly and acceptably discharge the duties of the priesthood, who doth not possess a good understanding; (if not also, strength of memory and brilliancy of imagination;) a good voice; facility of utterance, and manners, at least, tolerably engaging.

And is it not a suggestion of common sense, that he who undertakes to teach any art or science, should understand what he professes to teach?

Reproachful would it be for any one to pretend to preach the gospel, if ignorant of its essential principles; and he would justly subject himself to all the ill effects which might be attendant on his want of knowledge.

It is an observation of *Saint Chrysostom*, that in the common avocations of life, men, in general, do not concern themselves, without due deliberation and proper qualifications.—“The husbandman,” says he, “will not pretend to navigation; nor the

soldier to husbandry; nor will a pilot deem himself able to command an army: But each will refuse to be engaged in an employment he doth not understand; because he foresees the unhappy consequences which must ensue from his ignorance in the business." "We ought certainly," continues he, "to use greater caution in spiritual, than in temporal things."\*

Theology is a science of vast extent; the ancients styled it "the Perfection of all other Sciences;" it is divided, by theologians, into various parts, and to obtain a complete knowledge of all these, "a person," says a learned writer, "must be acquainted with most of the learned languages in which the holy scriptures were written and have been translated; he must be well versed in all parts of natural and moral philosophy; well read in classical authors, especially the orators and poets, and in some of the best critics, who treat of words and phrases, but especially of those rites and customs which tend to illustrate the sacred text. He must also have a knowledge of universal history; particularly, he must be acquainted with the history of those ages which were coincident with the times, and of those countries which were adjacent to the places, of which mention is made in the sacred writings. He must, likewise, be acquainted with geography, chronology, and, indeed, with most parts of human learning."†

The very titles of books which have been recommended by some authors,‡ as necessary to be read to obtain a proper knowledge of divinity, have swelled to a considerable volume. There are, however, but few divines, we imagine, whose lives are

so protracted as to enable them properly to read and digest all these books.

But, it may be enquired, where shall we find preachers of the gospel possessed of these natural endowments, and literary attainments?—Where the man of good natural abilities; of agreeable elocution; of profound knowledge in theology, & of universal erudition?

Some such characters there are, but, comparatively, *small*, we apprehend is the number of *accomplished* divines, even in those countries where the arts and sciences, for ages, have been cultivated with success, and where theological knowledge and merit are often duly honored and rewarded.

Though, for the honor of Christianity, we could *wish* that such teachers of religion were *more numerous*, it is an happy truth that such attainments of divinity and literature are *not absolutely necessary* to constitute an *useful* minister of the gospel, nor *required* by its divine author.—Were it otherwise, unhappy, indeed, would be the state of *vast numbers* of the churches of Christ!

Most true it is, that the fundamental doctrines of Christianity; its precepts also, promises, threatenings, and ordinances, are easily to be apprehended; they were communicated for the benefit of the illiterate, as well as the learned; and the experience of past ages testifies, that there have been those who have preached the gospel with success, while they understood no other than their vernacular tongue, and were almost entire strangers to human learning.

Such persons, however, were but illy qualified to defend Christianity against the attacks of *Infidels*; except by opposing to them their lives of piety, and a few plain, yet cogent arguments, arising from the completion of prophecy; the miracles of our Lord; the sublimity of the doctrines of the gospel; the purity of its precepts, and its astonishing success,

\* *Chrysostom on the Priesthood, Book IV.*

† *Stackhouse's Body of Divinity, vol. ii. fol. 754. 755.*

‡ *Particularly, the learned Du Pin. See his book on the Study of Divinity.*

when first promulged, notwithstanding the great opposition it met with from Jews and Gentiles, and the powers of darkness.

Though the apostles were inspired by the Spirit of God, it is most probable, that in their public discourses, they paid but little attention to abstruse passages of scripture; elegance of language, or the beauties of composition. The great object of their mission was to prove by clear deductions from the writings of the Old Testament, and well known facts, that *Jesus was the Christ*, and to prevail with men to embrace and properly to revere the gospel. The apostles, therefore, did not, we imagine, attend to nice speculative points of theology; to critical discussions of obscure texts; nor to the graces of elocution; but to solidity of argument, to convince mankind of the great truths of Christianity; which they enforced with a becoming zeal and animation, and, through the aid of heaven, with signal success.

He who preaches the gospel, does not, as a minister of religion, profess to teach any other science; and tho' he should have a very imperfect knowledge of many branches of human literature, if he is enabled, with propriety, to inculcate the essential doctrines of the gospel; to enforce its commands; to declare its promises; to denounce its threatenings; to administer its ordinances, and hath a persuasive eloquence; he should not, on account of his defect in literature, be esteemed unworthy of the priesthood; as he is not deficient in any literary qualification demanded by the gospel; and such a character, with respect to *utility* in preaching, must be preferred to the man of profound learning, devoid of the powers of elocution.

Among the several learned professions, we observe a diversity of literary attainments; no one, however, can justly be treated with con-

tempt, with regard to his deficiency in learning, if he is master of his profession. It is not required that a practitioner of law, should be skilled in medical knowledge, be a theologian, nor a linguist. Nor is it demanded that a physician should possess law knowledge, be an historian, nor an orator.

Though it would be a *pleasing circumstance* if ALL the teachers of religion, in these states, should be equal, or superior, to the *most learned* of the other liberal professions among us, yet this, for *some time*, cannot rationally be expected, by reason of the *very small* pecuniary considerations many of the clergy will receive for their support, from infant, remote and indigent, or small churches;—unless such churches shall be suffered to *languish* and *perish*, merely because they cannot be supplied with *learned ministers*! But such conduct, we presume, would not be wise, benevolent, nor approved of by heaven!

Many *learned* and *pious men* have been of opinion, that human learning, in a *very considerable degree*, should be dispensed with in candidates for holy orders, rather than churches destitute of teachers, should be deprived of the benefits of the priestly office.

"It is but a stratagem of theirs," says the learned and judicious *Hosker*, "and a very indirect practice, when they publish large declamations to prove that learning is required in the ministry, and to make the illiterate believe that the contrary is maintained by the bishops, and upheld by the laws of the land; whereas the question, in truth, is not whether learning is required; but whether a church, wherein there is not a sufficient number of learned men to officiate to all its congregations, would do better to let thousands of souls grow savage; to suffer them to live without any public worship of God; to permit their children to die unbaptized; to withhold the benefits of the sacra-

ment of the Lord's Supper from them; to let them depart this world, like Pagans, without having even any thing read to them concerning the way of life, than, in such necessity, to ordain *such preachers* as are competent to perform these things, tho' they want that ability to preach which is possessed by some others? In this circumstance, we regard the law of necessity; of two evils, we take the least. *Public utility* is the end we have in view; certain inconveniences are tolerated, because they are recompensed with a greater good.\*

"Was not *Saint Augustine* himself," adds this author, "contented to admit an assistant, in his own church, a man of *small erudition*; because what he wanted in knowledge was supplied by those virtues which made his life a better orator than more learning could have made others whose lives had been less holy:"—And it is enquired by this justly esteemed divine; "Whether *all* the priests, since Moses, were able and sufficient men, capable of giving a learned interpretation of the law of God?"†

Another divine of eminence, of the church of England, *Doctor Edwards*, though a strenuous advocate for a *learned ministry*, acknowledges that it is not *indispensably necessary* that every one who preaches the gospel, should have a knowledge of the arts and sciences.

"Bezaleel and Aholiab," says he, "had skill to work in gold; but it was not thus with *all* those who were employed in erecting the tabernacle. It cannot be denied, but that *inferior abilities*, with great sincerity and integrity, may suffice in *some*; and we sometimes observe that such *prove very useful and effectual* in the ministry. The moon, though void of native light, and though a small body,

in respect of the fixed stars, affords more light to man than any of them, even those of the first magnitude.—Some clergymen of small literary attainments, may be *more serviceable*, than some of greater knowledge, and who move in an higher sphere. I question not but Providence may make such unlearned teachers instrumental to do the *greatest good*. We perceive, indeed, that God *both* made use of them to do considerable service in the church. We are informed, that, at one period, when the church, in this kingdom, could not be supplied with learned men, illiterate persons of great honesty, were made clergymen, and were *signally useful* in edifying the Christians to whom they preached, and over whom they presided."\*

The Doctor concludes this passage, by citing an observation of *Saint Augustine*, which is; "That it is better a preacher should offend against the rules of grammar and exact speaking, than not be understood by the people."

Though we are of opinion that it is proper, in *some instances*, to dispense, in a considerable degree, with literary attainments in candidates for the ministry, we are persuaded that it is *necessary* they should have a competent knowledge of divinity; be acquainted with the holy scriptures; have clear and just conceptions of the economy of our redemption thro' Christ—as they are to become the servants of God, to shew unto men the way of salvation.

And it is but *reasonable* to require that they should have a knowledge of ecclesiastical history; be enabled to reason justly, and to speak their native language accurately, if not with elegance.†

\* *Edwards's Preacher*, page 272.

† At a Convention of the Protestant Episcopal Church, in the State of New Jersey, June 3, 1789, it was unanimously resolved, in extraordinary cases,

\* *Hooker's Eccles. Polity*, Book V. fol. 364.

† *Ibid.* fol. 368.



EXTRACTS from an ORDINATION  
SERMON, by the REVEREND DOCTOR  
JOHN WITHERSPOON.

(Continued from page 40.)

Conclusion of the CHARGE to the  
Person ordained.

**Y**OU must also take care to preach experimentally and particularly. You will soon find that this is the only profitable way of preaching, and that, unless you apply general truths to the several classes and characters in your audience, they will make but a sorry improvement of the best instruction. The ignorant cannot, and the wiser will not apply them to themselves. Besides the general way is not only useless, but pernicious and hurtful. Suppose I should make an encomium on the wise, just, and gracious government of God over his rational creation, and observe what reason all have to rejoice under his administration.—Should I say so to this audience without distinction, it would be to many a dangerous and stupifying poison. A just and holy God is a consuming fire to all the workers of iniquity. Those who are still in their sins, should

wholly to dispense with the knowledge of the learned languages, in candidates for the ministry. If a candidate for holy Orders shall convince two-thirds of the Clergy and Laity of a convention of that Church, that it is not practicable for him to obtain a knowledge of the languages; shall bring the necessary testimonials of his religious character; undergo, before that body, an examination in Divinity, the English Language, and Church History; deliver a written discourse (or two discourses, if time shall permit) before the Convention, of his own composition, from a subject to be given by the Clergy, to the satisfaction of two-thirds of the members of this body, it was determined, by the convention of said Church, held at the time above-mentioned, that he shall be recommended for Ordination.

tremble to think of the government of God.

Besides public preaching, you must be diligent among your people *from house to house*. You must not neglect family instruction, and personal admonition or reproof. This is, if not the most useful part of a minister's work, at least absolutely necessary to the success of his preaching. It is also by far the most laborious part, from which slothful men are most apt to excuse themselves. A man may gratify his vanity by preaching, and public performances; or, the neglect being visible, he may be compelled to regularity by fear of reproach or prosecution. But diligence in private, can scarcely arise from any thing but a sense of duty, and of the presence and observation of God.

The exercise of discipline is another part of your duty which must not be omitted. It is of very great moment to the interest of religion. It is a saying of one of the first reformers, 'They that desire to banish discipline, desire to banish Christ from his church.' There must needs be offences in the Christian church. But when discipline is neglected, then the offence becomes unspeakably more dangerous, especially to the young and weak. It makes them think lightly of the character & privileges of a Christian, when there is either a promiscuous admission to church communion, or when openly wicked persons are suffered to continue without censure. When you come to instruct young persons, in order to renewing their baptismal engagements in the Lord's supper; or, if ever you have occasion to instruct a heathen in order to baptism, I can assure you, from experience, you will find the unhappy effect of the low state of discipline among us. It will immediately strike yourself, and these Catechumens will soon betray, by their discourse, how hard it is to have a just sense of the sanctity of the Christian character, while so many

profane persons are suffered to be called Christians; and not a few whose conduct is very exceptionable, continue to be admitted at stated times, to the seals of God's covenant.

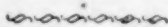
How inexcusable are we in this neglect? If the first Christians, without the help or sanction of an establishment, kept so strict a discipline, what might we do, who have the countenance and approbation of the civil power? In discipline then, be strict, regular, and impartial. Especially be impartial. It is commonly want of impartiality, that makes us fail in strictness. You will have many enemies to impartiality in discipline. You will have the great and wealthy, many of whom, though they live in open defiance of the laws and ordinances of Christ, yet will be much offended, and complain of it as a grievous injury, if by a judicial sentence you deprive them of his name. Nay, you will find in every congregation some professing piety, who, though they are well pleased with, and commend the strict exercise of discipline in the case of others, yet when it comes to touch themselves or their own relations, will use many arts to evade it. But, if you be firm and unbiassed in so good a cause, it will have a sensible effect.

This leads me to exhort you in the whole of your work, public and private, to beware of the sin of man-pleasing. I do not say, Beware of popularity; because, in the sense to which common language hath confined that word, it is but one half of the snare. Besides, in propriety of speech, popularity should signify only being accepted and beloved, which in itself is neither duty nor sin, but a blessing. Man-pleasing signifies, in scripture, having this as the end and motive of our actions, rather than being acceptable to God. You ought, indeed, for edification, to avoid displeasing any without necessity. But as in this, so in every other thing, you should have a far higher principle

than merely courting the favor either of great or small, good or bad. It is, doubtless, a mean and despicable principle, to act only with a view of gaining the applause of the vulgar and ignorant. But I have often wondered, how some should so boldly and uncharitably lay this to the charge of their brethren, without considering how easy it is, with at least equal justice, to presume that they are under the influence, and acting with a view to please the great. I am sure, there is a much stronger temptation to this than to the former. And, if I am not mistaken, fawning and servility\* hath been the road, in which ambitious and corrupt churchmen have travelled to preferment, in every age. The truth is, they are equally detestable in the sight of God. But the last is much more destructive to the interest of religion than the first. The favor of the multitude can scarcely be obtained, without either the truth, or the appearance of piety; but the favor of the great is often obtained by silence and suffering them in their crimes, being assistant in their pleasures, or subservient to their political designs. To deliver you, Sir, from both, remember the condition on which you hold your office. *Son of man, I have made thee a watchman to the house of Israel: Therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life: The same wicked man shall die in his iniquity; but his blood will I require at thine hand.\** Forget, then, the foolish accusations of popularity or vanity; and consider, that your people are daily carried to their graves, and you must give an account of every soul that perishes through your neglect.

To conclude, Be much in earnest prayer to God, that he would fit you

for your work, and crown your labors with success. Prayer is absolutely necessary to the steadfastness and growth of every believer, and especially to a minister. If you believe the gospel, you will believe, that every good gift cometh from above; that God only can make you an able and useful pastor; and this will make you importunate with him for a plentiful measure of the holy Spirit to fit you for his service. And I desire to join in praying, that God for Christ's sake, would make you an *able minister of the New Testament*—and help you to preach the gospel, not with the wisdom of words, but with the *Holy Ghost sent down from heaven*.



#### SELECT EXPRESSIONS of the FATHERS.

(Continued from page 41.)

IV. **T**HE reasons which *Maximus* gave for St. Paul's being taken up to the third heaven, merits attention. It was, said this father, that he who was destined to instruct all the churches, should learn among angels what he was to teach among men. Can any one disbelieve the man, explaining the mysteries of religion, who speaks only the things which he heard? How great was the goodness of God to call St. Paul to an apostleship from heaven, and in heaven to consecrate and prepare him for his mission?

V. To shew how frivolous the Gods of the Gentiles were, *Tertullian* cites an ancient law, which enacted that "No God should be consecrated by the emperor, 'till after the senate had approved of him." This father then elegantly says; "*Divinity* among you depends upon the votes and approbation of men! If a God is not so happy as to please mortals, he shall be no God! A man must be propitious to HIM whom he himself is to adore!

VI. *Nepotian* excelled in every virtue. He deserved the priesthood by refusing it. He became more worthy to be ordained, by declaring he thought himself unworthy of the priestly office. He esteemed holy orders not as an honor, but as a charge; and his principal care was to avoid envy by his humility. He was the first among the priests, and other persons, to discharge laborious offices, and the last to accept of places of honor. All the good he did, he attributed to his uncle *Helidorus*, and obedience to his orders. But if, unhappily, he did not succeed in any worthy attempt, he charged himself only with the blame. He tempered all the grave, serious and austere parts of religion, with a cheerful aspect, and sprightly humour. His smile was not immodest, but evinced the serenity, purity, and joy of his heart. His dress was not remarkable, either for nicety or negligence. Though his inclination for retirement and solitude was great, he ever lived with *Helidorus*, in whom he saw an illustrious example of virtue. He honored the virgins and widows of the church as mothers, and exhorted them as sisters. At table, if he tasted of every dish, it was, in such manner, as testified, that he was neither superstitious nor intemperate. At meals, it was his custom to make observations on some passage of scripture. He used to hear with cheerfulness; to answer with modesty; to embrace the sentiment or advice that seemed reasonable, and not to reject, with passion, what appeared absurd. He endeavored rather to instruct his opponent, than vanquish him; and he very ingenuously confessed what he learned from every father of the church.—"That is *Tertullian's*," he would say; "This *St. Cyprian's*;" "That the opinion of *Lactantius*;" "This *St. Hilary's*;" "*Minucius Felix* spoke thus;" "*Arnobius* explained himself in this manner." Thus by shun-

ning the glory of learning, he was allowed to be very learned.

VII. *Saint Jerome* delivered the panegyric of *Nepotian*. He began with saying; "That a great subject is too large for a small genius, and that while he was about to make the funeral panegyric of his dear *Nepotian*, his mind was troubled; his hands trembled; his eyes were darkened, and his tongue faltered!" He then added; "It was formerly a custom for sons to make public orations over the dead bodies of their fathers, and to move their auditors to weep for them; but here, the order of things is inverted, and, to my unhappiness, nature hath lost her right. The duty that a young man should pay to the old, I, who am an old man, pay to a young one!"—He comforted the bishop *Heldorus*, by saying; "Do not afflict yourself for having lost such a nephew; but rather rejoice that you had one so accomplished!"

VIII. We do violence to God, says *St. Salustian*, by our iniquities.—We ourselves arm him; we provoke his anger against us, so that we will not suffer him to be appeased nor to pardon us; for he cannot have, in himself, the least appearance of injustice; yet we behave ourselves in such manner, that if he doth not punish our enormous offences, he will evidently seem to be unjust!—*Saint Augustine* gave this thought another turn, when he said to a sinner; "You was willing to sin, but not to suffer; you was, therefore, not contented to be unjust yourself, but would have God himself be unjust as not to punish your crimes!"

*St. Gregory Nazianzen*, in a funeral oration on *Gorgonia*, praised her for having been adorned only with a genteel and modest air; with pure and irreproachable manners. "There was no gold," said he; "there were no jewels, no fine transparent robes employed to decorate her person; she did not waste her time to crisp and buckle her hair; she wore no extra-

vagant head-dress; she had no paint nor false colours on her face. Nor did she use any of those arts which disfigure nature, instead of embellishing it; which deform the image of God, and render the amiable work of the Creator, an idol for the lascivious. She loved only that red which modesty gave her, and that white which proceeded from abstinence. Artificial graces and ornaments she resigned to those women who esteemed it a mark of ill breeding to blush, and who glory in their shame. She bestowed her goods to the poor, and instead of riches, she leaves to her friends the imitation of her virtues."

(To be continued.)

## The CENSOR.

### NUMBER II.

*Sed satis est orare Jovem, quæ ponit æ æquæ:*

*Det vitæ, det opes: æquum mi animus ipse parabo.* HOR.

INJUDICIOUS is it to expect that the conveniencies and grandeur which may be attendant on wealth and power, shall be uninterrupted and permanent.

He who revels to-day in luxury, is encircled by splendor, and encompassed by sycophants, to-morrow,—such is the mutability of human fortune!—may be beggared by want, covered with infamy, and attended by insult and wretchedness.

The sceptre of government, he may exchange for chains of bondage; dignity for contempt, and instead of sentencing others to death, find himself doomed to lose his own life.

The justness of these remarks, we perceive frequently exemplified in history, but particularly so in the relation of *Solon's* interview with *Croesus*, mentioned by *Plutarch* in the life of the former.

This instructive and entertaining narration is as follows:



Solon, the legislator of Athens, having enacted his laws and put them in force, to avoid being importuned to make alterations in them, and also to decline frequent and curious discussions of several particulars they contained, and by this means too, not to disoblige either party, obtained permission of ten years absence, which he devoted to travelling, hoping, at the expiration of that period, his laws would have become to the people customary and agreeable.

Upon his arrival at Sardis, at the request of Cræsus, he was in a condition similar to that of a man educated far distant from the sea, when he first approaches it; fancying every river he meets with to be an ocean: So Solon, as he passed through the court of Cræsus, and observed many of the nobility richly habited, and with pride, moving among a croud of guards and attendants concluded each one was this prince; till, at length, being introduced into the royal presence, he perceived the monarch decorated with all the ornament of jewels, of purple and embroidery; with every thing, indeed, that could confer splendor, and excite admiration, and cause him to appear of all men the most gay and magnificent.

When, on Solon's appearing before him, the visitant seemed not, in any sort, to be affected by surprise, nor rendered those compliments expected of him, but shewed himself, to persons of discernment, to be one who despised such insolence of vanity, and feebleness of understanding; the sovereign commanded his treasury to be exhibited to him, together with his costly and magnificent furniture.

This sight, however, was not coveted by Solon, who wanted to pass a judgment upon the talents and qualifications rather of Cræsus, than to behold his goods.

Returning from the view of his wealth, he was questioned by the King if ever he had seen an happier man than Cræsus?

On the traveller's informing him, he had been acquainted with one who had been more happy, Tellus, a fellow-citizen of his, and mentioned that Tellus had been blest with amiable children, with a competency of estate, and that he died bravely fighting for his country, in the cause of freedom; Cræsus regarded him as a person devoid of refinement of taste and manners, for not estimating felicity by the abundance of gold and silver; and for preferring the life and death of an obscure character, before so much power and such an empire.

"And besides Tellus," said his Majesty, "have you known any man who hath been more happy than myself?"

Solon replied, "Yes, Cleobis and Biton, who were very affectionate brothers, and extremely dutiful to their mother; for when the oxen which were to draw her to the place of public worship, were too long in making their appearance, they themselves drew her in the carriage to the temple of Juno: The parent was vastly pleased with the action, and they were accounted happy by their neighbours. Cleobis and Biton now sacrificing and feasting, never rose again, but died without pain or trouble, immediately after they had obtained so great credit and reputation."

"What," exclaimed Cræsus, in the voice of displeasure, "and dost not thou esteem us among the number of happy men?"

Solon, unwilling either to flatter, or farther to exasperate him, replied, "Providence, O King of Lydia, hath conferred on the Greeks a moderate proportion of the goods of the earth: And we also possess a share of a sort of wisdom, fit for those of humble state, but not for such as are of royal or splendid condition. And this, teaching us the life of man is subject to all the vicissitudes of fortune, forbids us to be elated by present prosperity, or to applaud any man's happiness which is so movable; for what

miserics may yet await him is at present unknown; but he who hath continued happy to the end of his life, that person we denominated blest; whereas the felicity of him who is yet living, is like the glory and crown of a wrestler, still within the ring, unfixed and precarious."

Solon was dismissed, but not with applause; he having grieved only, and not instructed Cræsus.

Æsop, the author of those fables which bear his name, being at that time at Sardis, at the desire too of Cræsus, and by him much esteemed, was concerned at the unkind treatment of Solon, and advised him to "let his visits to kings be as seldom, or as pleasant as possible."

It was answered by Solon: "No, in truth; but rather let them be as seldom or as profitable as may be!"

Though Cræsus now despised Solon, when the monarch was subjugated by Cyrus; deprived of his city; taken captive; condemned to be burnt to death, and lay bound upon the pile, in the view of all the Persians, and even of Cyrus himself, he, with great vehemence, three several times cried out, "O Solon!"

Cyrus, surprised at the deed, and sending to enquire what God or man this Solon was, who alone Cræsus invoked in the hour of death, the conqueror was informed by his dying prisoner, "that Solon was one of those wise men of Greece he once sent for, not however to be instructed by him, but that he might behold his grandeur and happiness; the loss of which to him was now a greater evil, than the enjoyment of it was a good."

For when I possessed it, (continued Cræsus) the good of it was such only in name and opinion; but the loss of it now renders me truly miserable: And this man, from what he saw of me, conjecturing what hath since happened, bid me look to the end of my life, and not to trust upon things of an uncertain tenure; nor be vain because riches were at my command."

On this information, Cyrus, who possessed more wisdom than Cræsus, and observing in him the saying of Solon verified, not only freed Cræsus from punishment, but treated him ever after with respect. And Solon had the glory, by the same lesson, to preserve one of these Kings from death, and to minister instruction to the other.

For the *Christian's, Scholar's, and Farmer's Magazine.*

ADDRESSES, from a CLERGYMAN, to various CHARACTERS of the PROFESSORS of CHRISTIANITY.

### I. To Persons of Inebriation.

INEBRIATION is the use of Spirituous Liquors to excess, whereby men become deprived of their reason, and, of consequence, their capacity to discharge their duty to God, themselves, and their fellow creatures. There are various degrees of this vice, and, it may be observed, different species of it; for men may be intoxicated also, with the love of riches, honor, guilty pleasures, anger, pride, malice, hatred and revenge; and it is not uncommon to behold the unhappy effects of such intoxication, especially those which proceed from anger.

Drunkenness is opposite to sobriety and temperance, which are repeatedly enjoined on us by divine authority. St. Peter, for instance, exhorts us to "add to our faith virtue, knowledge, temperance, patience, godliness, brotherly-kindness, and charity." \*—"The grace of God," saith St. Paul, "that bringeth salvation hath appeared to all men, teaching us to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world." † And "let us walk honestly," saith this apostle, "as in the day; not in rioting

\* 2 Pet. i. 4, 5, 6.—† Titus ii. 11, 12.

and *drunkenness*; not in chambering and wantonness!" †

How *explicitly* is this *sin* forbidden? "Wo unto him," saith a prophet, "that giveth his neighbour drink! that putteth thy bottle to him, and makest him *drunken* also!" || "Take heed to your selves," says our Saviour, "lest at any time your hearts be overcharged with surfeiting, and *drunkenness* and the cares of this life, and so that day come upon you unawares." †† "And be not *drunken* with wine," saith an apostle, "wherein is excess; but be ye filled with the spirit!" \*

The *causes* of inebriation are *various*. It may be remarked, that it is not natural to men: some abhor it; we have no innate thirst for it, and it is unknown to many nations. Mankind, generally, become attached to it by *degrees*, and by means of *evil company*. So true it is, that "evil communication corrupts good manners!"

This vice is attended with *numerous unhappy consequences*. It is not only disgitful to heaven, but, as hath been noticed, how doth it disqualify men for the worship and service of God, and also the enjoyment of him! How doth it incapacitate them to be of utility either in church or state, and occasion them to be not only an incumbrance, but as pests to society! How reproachful is this evil to Christianity! How degrading to human nature! How injurious to our bodies; how productive of sickness, pains, and death! Doth it not often dissipate our property, and cloath us with rags? Doth it not consume our time; render us truly contemptible; subject us to worldly shame and punishment? Doth it not lead to many vices; pollute the soul; destroy in us all sense of religion; and, frequently, occasion an entire inattenti-

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on to all the means of grace? What discord, distress and unhappiness doth it cause in families! And when this vice is indulged by the sex, how odious doth it render them! Doth it not, often, deprive them of their prudence and delicacy; rob them of their modesty and virtue; occasion husbands to grieve; daughters to blush?—The ill effects, indeed, of inebriation, are innumerable. It shall only be further observed, that, finally, it will exclude us the kingdom of heaven. "Be not deceived," saith St. Paul, "Neither thieves, nor covetous, nor *drunkards*, nor revilers, nor extortioners, shall inherit the kingdom of God." † How incapable indeed, would be a *drunkard*, a person immersed in sensuality, *stupified* by liquor, to enjoy the pure, the rational, and sublime delights of heaven! Totally depraved, heated by spirits, he seems to be fit only for the infernal regions!

How prevalent is the crime of intoxication! Is it not committed by *some* of every character; learned and unlearned; rich and poor; bond and free; young and old; male and female, and even (it is mentioned with inexpressible sorrow) by *clergy* as well as *laity*! And this too, openly; without reserve; without shame! Not so was it in the days of the apostles! "They who were *drunken*," says an apostle, "were *drunken* in the NIGHT!" † Drunkards were then *ashamed* to show their faces in OPEN DAY; consequently, they regarded *drunkenness* to be *disgraceful*!—How much the reverse is it in this age of *mental improvement* and *polished manners*?

READER! Suffer it to be enquired,—Art thou *chargeable* with *this vice*? If thus, what is thy character?

Perhaps thou art a *magistrate*? No longer disgrace thy country and thine office! No longer corrupt others by thy evil example!

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† Rom. xiii. 13.—‡ Heb. ii. 15.  
†† Luke xxi. 34.—\* Ephes. v. 18.

† 1 Cor. vi. 10.—‡ 1 Thes. v. 7.

It may be thou art a *father* of a family! Venerable name! Once thou wast revered for thy industry, economy and virtues! Thy "hand of diligence began to make thee rich!" Order, decorum, peace, prosperity, dwelt in thy habitation! How is the scene changed! *Forbear the inebriating draught!* This is enjoined thee by wisdom; by virtue; by interest; and by the wife of thy bosom! O! let her not weep; let her not plead with thee in vain! Regard her peace, her felicity! Compassionate thy children! Thou art *their* FATHER! To thee God hath ordained they should look for support, for counsel, for example! To them be not a curse, instead of a blessing! Take pity also on thyself; regard thy reputation; thy happiness in this world and also in the world to come!

It is possible, thou art a wife!—Wit, beauty, virtue, every amiable temper, every desirable accomplishment; the most engaging manners, were thine! Thou wast the pride of thy sex; the delight of thy friends; the joy of thine husband; an happy example for the imitation of thy daughters!—But how art thou *fallen*; how *degraded*! How dost thou afflict the husband of thy love! How art thou pitied, avoided by thy friends! How dost thou pain thy amiable daughters! They *blush* for their mother; they strive, but in vain, to conceal her *intemperance* and *folly* from the world! (Unhappy daughters! Who but must weep for you; deplore your state!) What infamy and wretchedness attend thyself!—And wilt thou still *persevere* in so disgraceful, so destructive a practice?—Art thou totally devoid of sensibility? Hast thou remaining, no sense of duty nor honor? No regard for the felicity of thyself nor others?—Be intreated, madam, without delay, to "reverence thyself;" that others may again revere, admire, and love thee! That thou mayest again do honor to thy sex; give joy to thine

husband, be the delight of thy children!

But, perhaps, thou art a *son*, an only son, of thy *widowed mother*! On thy education she hath bestowed almost the whole of the portion left for her support! On thee she gazed with rapture!—"Providence," she cried, "hath taken from me the husband of my love! Worthy man! My greatest earthly joy! From thee I parted! Painful was the separation! I murmured not! "Heaven's will be done," I said! And thou, O my much loved daughter! for thee I *mourned* when thou wast *torn from me* by the hand of death! Distress is mine! But still, kind heaven, reserves for me some consolation! It is *thee*, my son, the image of thy father! Thou wilt bear his name with honor! Thou wilt solace me through life, and support me in my declining years!"—Fond, but *vain* expectation! Unhappy mother! But more unhappy Son! Return, *haste* to comfort thy parent! Dry up her tears! Remember the example of thy virtuous Father! Remember thy God of goodness—even now "in the days of thy youth!"

It is not impossible but thou art a *preacher* of righteousness; "a man of God,"—and yet *ungodly*—a DRUNKARD!—Good God! is it thus?—Does *such* a character exist; of all others the most disgraceful? Dear Sir, awake! Open your eyes! Reflect a moment! What hast thou done? What art thou doing? What is thy state? Happy would it have been for thee; happy for religion, if thou "hadst not been born," or not intruded, thyself into the priesthood, unless thou shalt *repent*!—No longer suffer "the name of Christ to be blasphemed through you!" What an EXAMPLE to thy flock! How able to *instruct*, to *reclaim the vicious and intemperate*! "Thou that teachest another, teachest not thou thyself?"—How wilt thou give an account of thy *shepherdship*? How wilt thou be terrified when the blood of souls shall



*My alond to heaven for vengeance against thee? How will thou sustain the indignation of the Almighty?—Cease, O cease, to be the scoff of the wicked; the grief of the righteous; to be a reproach to Christianity; an enemy to religion and thyself! Consider that thou standest on the precipice of eternal destruction!—Attend, with seriousness, to the solemn declaration of the great Judge of quick and dead! “If that evil servant shall say in his heart; My Lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth!”\**

Happy is it, that persons of inebriation, of every description, may yet retrieve their character; may be restored to their country, their friends, their families, to enjoyment, to honor, to virtue, to the favor of heaven!—But let not their powers of reason be further debilitated by the force of *evil habit*! Let them deplore their past intemperance! With *invincible fortitude*, through divine aid, resolve to be temperate, to be righteous! To avoid, even the very appearance of the evil that is attended with so many baleful consequences!

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#### ANECDOTES of the REV. BARNARD GILPIN.

THIS worthy ecclesiastic was rector of Houghton le Spring, in the reigns of the Queens Mary and Elizabeth. At his first undertaking the care of a parish, he laid it down as a maxim, to do all the good in his power, and to gain the affections of his parishioners. To succeed in this, he used no servile compliances; but his behavior was free without levity,

\* Matt. xxiv. 48, &c.

obliging without meanness, and insinuating without art. He condescended to the weak, bore with the passionate, complied with the scrupulous, and in a truly apostolic manner became all things to all men.

To his humanity and courtesy, he added an unwearied application to the instruction of those under his care; and with unceasing assiduity he employed himself in admonishing the vicious and encouraging the well-intentioned, so that in a few years he made a greater change in his neighbourhood, than could have been imagined.

His hospitable manner of living, was the admiration of the whole country. He spent in his family, every fortnight, forty bushels of corn, twenty bushels of malt, and a whole ox, besides a proportionate quantity of other provisions. Strangers and travellers found a cheerful reception; all were welcome that came, and even their beasts had such care taken of them, that it was humorously said, “If a horse was turned loose in any part of the country, it would immediately make its way to the rector of Houghton.”

Every Sunday, from Michaelmas till Easter, was a sort of public day with him. During this season he expected to see all his parishioners and their families. For their reception he had three tables well covered: the first was for gentlemen, the second for husbandmen and farmers, and the third for day labourers. This hospitality he never omitted, even when losses, or a scarcity of provision made its continuance rather difficult. When he was absent from home, no alteration was made in his family expences. The poor were fed as usual, and his neighbours entertained.

Lord Burleigh, the Lord Treasurer, being sent by Queen Elizabeth to transact some affairs in Scotland, when he came into Gilpin's neighbourhood, struck with the universal praises which filled every mouth, he

Could not resist his inclination to see a man so truly respectable; and although his lordship came on him unaware, yet he received his noble guest with such true politeness, and treated him and his retinue in so affluent and generous a manner, that the treasurer would often afterwards say he could hardly have expected more at Lambeth. At his departure, embracing his generous host, he told him he had heard great things in his commendation, but he had seen what far exceeded all he had heard: and when he had got to the top of a hill, which is about a mile from Houghton, he turned his horse to take one more view of the place, and broke out into this exclamation, "There is enjoyment of life indeed! who can blame that man for not accepting a bishoprick? What doth he want to make him greater or happier or more useful to mankind!"

As Mr. Gilpin's whole life was a series of pious, generous and charitable acts, there is no doing him justice in this extract. Mr. Gilpin was not a dignitary of the church, nor did he possess a plurality of benefices, but he exercised a noble hospitality, and a seemingly boundless charity and liberality, with a living of four hundred pounds a year, which he refused to exchange for the bishoprick of Carlisle, and many rich benefices that were offered him at different times.

#### A FATHER'S ADVICE to his DAUGHTERS.

(Continued from page 50.)

##### CONDUCT and BEHAVIOR.

ONE of the chiefest beauties in a female character is that modest reserve, that retiring delicacy, which avoids the public eye, and is disconcerted even at the gaze of admiration.—I do not wish you to be insensible to applause. If you were, you

must become, if not worse, at least less amiable women. But you may be dazzled by that admiration, which yet rejoices your hearts.

When a girl ceases to blush, she has lost the most powerful charm of beauty. That extreme sensibility which it indicates, may be a weakness and incumbrance in our sex, as I have too often felt: but in yours it is peculiarly engaging. Pedants, who think themselves philosophers, ask why a woman should blush when she is conscious of no crime. It is a sufficient answer, that Nature has made you to blush when you are guilty of no fault, and has forced us to love you because you do so.—Blushing is so far from being necessarily an attendant on guilt, that it is the usual companion of innocence.

This modesty which I think so essential in your sex, will naturally dispose you to be rather silent in company, especially in a large one. People of sense and discernment will never mistake such silence for dullness. One may take a share in conversation without uttering a syllable. The expression in the countenance shews it, and this never escapes an observing eye.

I should be glad that you had an easy dignity in your behavior at public places, but not that confident ease, that unabashed countenance, which seems to set the company at defiance.—If, while a gentleman is speaking to you, one of superior rank addresses you, do not let your eager attention and visible preference betray the flutter of your heart. Let your pride on this occasion preserve you from that meanness into which your vanity would sink you. Consider that you expose yourselves to the ridicule of the company, and affront one gentleman only to swell the triumph of another, who perhaps thinks he does you honor in speaking to you.

Converse with men even of the first rank with that dignified modesty, which may prevent the approach of

the most distant familiarity, and consequently prevent them from feeling themselves your superiors.

Wit is the most dangerous talent you can possess. It must be guarded with great discretion and good-nature, otherwise it will create you many enemies. It is perfectly consistent with softness and delicacy; yet they are seldom found united. Wit is so flattering to vanity, that those who possess it become intoxicated, and lose all self-command.

Humour is a different quality. It will make your company much solicited; but be cautious how you indulge it.—It is often a great enemy to delicacy, and a still greater one to dignity of character. It may sometimes gain you applause, but will never procure you respect.

Be even cautious in displaying your good sense. It will be thought you assume a superiority over the rest of the company. But if you happen to have any learning, keep it a profound secret, especially from the men, who generally look with a jealous & malignant eye on a woman of great parts, and a cultivated understanding.

A man of real genius and candour is far superior to this meanness. But such a one will seldom fall in your way; and if by accident he should, do not be anxious to shew the full extent of your knowledge. If he has any opportunities of seeing you, he will soon discover it himself; and if you have any advantages of person or manner, and keep your own secret, he will probably give you credit for a great deal more than you possess.—The great art of pleasing in conversation consists in making the company pleased with themselves.—You will more readily hear than talk yourselves into their good graces.

Beware of detraction, especially where your own sex are concerned. You are generally accused of being particularly addicted to this vice; I think unjustly.—Men are fully as

guilty of it when their interests interfere. As your interests more frequently clash, and as your feelings are quicker than ours, your temptations to it are more frequent. For this reason, be particularly tender of the reputation of your own sex, especially when they happen to rival you in our regards. We look on this as the strongest proof of dignity and true greatness of mind.

Shew a compassionate sympathy to unfortunate women, especially to those who are rendered so by the villainy of men. Indulge a secret pleasure, I may say pride, in being the friends and refuge of the unhappy, but without the vanity of shewing it.

Consider every species of indelicacy in conversation, as shameful in itself, and as highly disgusting to us. All double entendre is of this sort.—The dissoluteness of men's education allows them to be diverted with a kind of wit, which yet they have delicacy enough to be shocked at, when it comes from your mouths, or even when you hear it without pain and contempt. Virgin purity is of that delicate nature, that it cannot bear certain things without contamination. It is always in your power to avoid these. No man, but a brute or a fool, will insult a woman with conversation which he sees gives her pain; nor will he dare to do it, if she shall resent the injury with a becoming spirit.—There is a dignity in conscious virtue which is able to awe the most shameless and abandoned of men.

You will be reproached perhaps with prudery. By prudery is usually meant an affectation of delicacy. I do not wish you to affect delicacy; I wish you to possess it. At any rate, it is better to run the risk of being thought ridiculous than disgusting.

The men will complain of your reserve. They will assure you, that a franker behavior would make you more amiable. But trust me, they are not

sincere when they tell you so.—I acknowledge, that on some occasions it might render you more agreeable as companions, but it would make you less amiable as women; an important distinction which many of your sex are not aware of.—After all, I wish you to have great ease and openness in your conversation. I only point out some considerations which ought to regulate your behavior in that respect.

Have a sacred regard to truth.—Lying is a mean and despicable vice. I have known some women of excellent talents, who were so much addicted to it, that they could not be trusted in the relation of any story, especially if it contained any thing of the marvellous, or if they themselves were the heroines of the tale. This weakness did not proceed from a bad heart, but was merely the effect of vanity, or an unbridled imagination.—I do not mean to censure that lively embellishment of a humorous story, which is only intended to promote innocent mirth.

There is a certain gentleness of spirit and manners extremely engaging in your sex; not that indiscriminate attention, that unmeaning simper, which smiles on all alike. This arises, either from an affectation of softness, or from perfect insipidity.

There is a species of refinement in luxury, just beginning to prevail among the gentlemen of this country, to which our ladies are yet as great strangers as any women upon earth; I hope, for the honor of the sex, they may ever continue so: I mean, the luxury of eating. It is a despicable selfish vice in men, but in your sex it is beyond expression indelicate and disgusting.

Every one who remembers a few years past, is sensible of a very striking change in the attention and respect formerly paid by the gentlemen to the ladies. Their drawing-rooms are deserted; and after dinner and supper, the gentlemen are impatient

till they retire. How they came to lose this respect, which nature and politeness so well entitle them to, I shall not here particularly enquire. The revolutions of manners in any country depend on causes very various and complicated. I shall only observe, that the behavior of the ladies in the last age was very reserved and stately. It would now be reckoned ridiculously stiff and formal. Whatever it was, it had certainly the effect of making them more respected.

A fine woman, like other fine things in nature, has her proper point of view, from which she may be seen to most advantage. To fix this point requires great judgment, and an intimate knowledge of the human heart. By the present mode of female manners, the ladies seem to expect that they shall regain their ascendancy over us, by the fullest display of their personal charms, by being always in our eye at public places, by conversing with us with the same unreserved freedom as we do with one another; in short, by resembling us as nearly as they possibly can.—But a little time and experience will shew the folly of this expectation and conduct.

The power of a fine woman over the hearts of men of the finest parts, is even beyond what she conceives. They are sensible of the pleasing illusion, but they cannot, nor do they wish to dissolve it. But if she is determined to dispel the charm, it certainly is in her power: she may soon reduce the angel to a very ordinary girl.

There is a native dignity, an ingenuous modesty to be expected in your sex, which is your natural protection from the familiarities of the men, and which you should feel previous to the reflection that it is your interest to keep yourselves sacred from all personal freedoms. The many nameless charms and endearments of beauty should be reserved to bless the arms of the happy man to



whom you give your heart, but who, if he has the least delicacy, will despise them, if he knows that they have been prostituted to fifty men before him.—The sentiment, that a woman may allow all innocent freedoms, provided her virtue is secure, is both grossly indelicate and dangerous, and has proved fatal to many of your sex.

Let me now recommend to your attention that elegance, which is not so much a quality itself, as the high polish of every other. It is what diffuses an ineffable grace over every look, every motion, every sentence you utter. It gives that charm to beauty without which it generally fails to please. It is partly a personal quality, in which respect it is the gift of nature; but I speak of it principally as a quality of the mind. In a word, it is the perfection of taste in life and manners;—every virtue and every excellence, in their most graceful and amiable forms.

You may perhaps think that I want to throw every spark of nature out of your composition, and to make you entirely artificial. Far from it. I wish you to possess the most perfect simplicity of heart and manners. I think you may possess dignity without pride, affability without meanness, and simple elegance without affectation. Milton had my idea, when he says of Eve.

*Grace was in all her steps, Heaven  
in her eye, In every gesture dignity and love.*

#### DETRACTION: or the STORY of DORANTES.

A CERTAIN gentleman, whose real name shall be concealed under that of Dorantes, was married to a young lady of equal birth and fortune, and who, without being a celebrated beauty, was perfectly agreeable. He behaved with great tenderness towards her,—she was

passionately fond of him; no couple could live more happily together, till an unlucky propensity, to which women are too prone, dissolved the cement of their union, and made both as wretched as before they had been blessed.

The wife of Dorantes was extremely intimate with a young widow, to whom we shall give the name of Clara;—they were acquainted in their childhood, and the change of their conditions afterwards had made no alteration in the sentiments of either.

Clara was very handsome,—had a regular set of features,—fine hair,—fine teeth; and, above all, a remarkable delicate complexion.—Dorantes had several times, occasionally, mentioned those perfections in her to his wife; which, though, as will appear by the sequel, they not a little displeased her, she seemed not to take notice of, till one day as they were talking together on the beauty of some ladies of their acquaintance, he said,—“Well, I see none that are half so agreeable as your friend Clara.”—“Clara looks very well altogether,” replied she gravely; but it costs her a great deal of pains to do so.”—“What pains?” cried he.—“Why, to tell you the truth, resumed she, all those things you admire in her are nothing but mere art;—she has seven or eight false teeth, to my knowledge;—then, as to her hair it is naturally inclined to red; but she dyes it with a certain water, which turns it to that fine black it now appears; and, for her complexion, she uses both white and red; besides, she always sleeps in a night-mask, to repel pimples.”—“Impossible, my dear, resumed he, “I have eyes as well as you, and can easily distinguish between what is natural and what is artificial.”

You men are often deceived in these things, answered she; if you were to see her in a morning, you would be convinced of the truth of

what I tell you, and a great deal more; but I love Clara, and would not, for the world, say what I have done to any one, except yourself."—"You are in the right, said he with some ill humor; for no-body would believe you, if you did."

"I am sorry, then, I ever mentioned it to you, said she a little haughtily."—"It might have been better you had not; replied he sternly;—because it gives me no very favorable idea, either of your generosity or your sincerity; and but confirms what I have often heard of your sex;—that no one woman ever spoke well of the beauty of another."—With these words, he snatched up his hat, and went directly out of the house.

The wife, who had never before been spoken to in this sharp manner by her husband, now, doubtless, repented of what she had said; but the words were gone out of her mouth,—she could not call them back; and pride and shame would not suffer her to confess she had been guilty of uttering a falsity.—From this time forward, she perceived a visible decay in that tenderness and respect with which she had been treated by Dorantes, and began to hate the innocent Clara for a misfortune which she had entirely brought upon herself; she behaved to her with great coldness, and, at length, ordered her servants to say she was not at home whenever she came. The fair widow, on this, discontinued her visits; and, as she knew she had done nothing to deserve the usage she received, thought it beneath her to enquire into the cause.

From what small beginnings do, sometimes, the greatest feuds and discontent arise!—Dorantes, finding that Clara did not come to the house as usual, doubted not but that his wife had either personally affronted her, or spoke of her, to others, in the same manner she had done to him; and, reflecting deeply on the injustice of the act, could not keep

himself from entertaining a secret contempt, mixed with indignation, for the author.

Chance contributed to heighten in him this ill humour towards his wife,—he met Clara one day by accident, and, accosting her with his accustomed politeness, asked the reason why his wife had been so long deprived of her agreeable company.—To which she very gravely replied:—"I hat she had made several visits, none of which being returned, she could not flatter herself that her company was any longer acceptable. "Oh! madam, said he, I beg you will not so far wrong your own merits, nor our just sense of them, as to harbour such a thought. I am extremely sorry for my wife's remissness; but I suppose she depended on the intimacy between you for an excuse. I hope you will have good-nature enough to forgive it, and convince us, that you do so, by letting us see you soon."—"Sir, answered she, when your lady thinks fit to let me know that she will be at home, I shall wait on her."—She concluded with a curtsey, and turned so hastily away, that he had no opportunity of adding any thing further.

On his return home, he repeated what had passed to his wife; and added, that, as he found there was no pretence for breaking off the acquaintance, he would have her send an invitation to her. Her complexion rendered on the first mention of Clara's name; and, when he had given over speaking,—“I do not understand what she means, said she, by giving herself these airs; I never forbade her my house, and, if she thinks fit to stay away, I have no reason to intreat her presence; yet, since I find it will so much oblige you, I shall send to her.”—"Oblige me!" cried he in an angry tone.—“Yes! since you interest yourself so far in this affair.” This put him beyond all patience. He told her, that she behaved very ill; that she discovered a mean dis-

position, and that if she persisted in it, she would render herself unworthy either of love or respect.

"I see, cried she, that I have forfeited both with you; but it is not to my disposition, it is to Clara's more prevailing charms, that I am indebted for so great a misfortune.—Ungrateful, inconstant man! Is this the return for all the tender affection I have had for you?"

Men can ill bear reproaches, especially when innocent of the cause, as Dorantes really was.—He replied in the most bitter terms, which, she being unable either to endure or retort, half suffocated her with rage. She flew into the garden, and, throwing herself upon a green bank, there gave a loose to her tears and complainings.

One of the maids happening to be at a window, saw where she lay, and had the discretion to run hastily down and remind her, that, some rain having lately fallen, the dampness of the earth might endanger her health. The poor lady was as cold as marble; though the inward agitations she was in, hindered her from feeling any exterior inconvenience. She rose, however, and went into her chamber, but fell into such violent agitations, as obliged her to go to bed, where she continued very ill the whole night.

Dorantes came home very late, and, being told that his wife was indisposed, slept in another chamber. On hearing in the morning, that she was much worse, he sent immediately for a physician, who attended the family.

He found her in a fever, and delirious; all that could be done for her was in vain; her distemper every hour increased, and, in two days, her life was despaired of. On the third, she seemed, to all appearance, better; the violence of her fever abated, and her senses were perfectly restored. Alas! the cruel disease had left the outward frame only to prey

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with greater force upon the nobler parts.—Death had now seized her; she was sensible of it, and asked if Dorantes was at home? Being told he had lately left her chamber, she desired he would return; which he presently did.

He had no sooner seated himself on her bed-side, than she made a sign to those who were in the room to withdraw; and then, taking hold of his hand, said to him:—"My dear Dorantes, I feel I am no longer for this world; but cannot leave it without confessing, that I have been guilty of the greatest injustice to Clara. Yet it was not malice that made me so: I endeavoured to make her odious in your eyes, only because I feared she had appeared too amiable. It was a fault, indeed, but it was the fault of love;—as such, forgive it."—It was a weakness, answered he, which I was sorry to observe in you; for, upon my honor, I never had a thought of Clara, or any other woman, to the prejudice of that affection I have vowed to you."—"How kind is this assurance! cried she, it gives me pleasure, even in death."—"Talk not of death! interrupted he, tenderly embracing her; live, oh live, and be as happy as a husband's love can make you!"—"It is too late," said she;—and that instant, falling into strong convulsions, sunk under them.

#### ANECDOTES of DR. BARROW.

CHARLES II. used to call the Dr. an *unfair preacher*, because he exhausted every subject, and left no room for any other person to write after him upon it. He preached a charity sermon before the Lord Mayor and Aldermen at the Spittal, in the delivering of which he spent *three hours and a half*. He so provoked the people in the Abbey by his tediousness, that they once played off the

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organ against him, and would not give over till they had silenced him. The Dean of Westminster durst not trust him to preach in the Abbey without seeing his sermon first, and once, after he had prevailed with the Doctor to deliver only the *first part* of one, which he shewed him, he was obliged to sit an hour and a half to hear that part. If a *Barrow* could not obtain attention for two hours, who can pretend to do so after him! One cannot help smiling, after this example of prolixity in one of the first *mathematicians* of Europe, to hear a young ten-minute academic gravely "attribute the *length* of the man's preachment in the barn in his parish, to his want of academical education, and particularly the *mathematical* part of it!

REFLECTIONS ON THE DUTY OF LOVE  
enjoined by the GOSPEL.

SOME divines, with great propriety, have derived from the commands to *love*, one strong argument for the truth of *revelation*. Thus one: "It is certain we are all moved by nature, by rational nature I mean, to love ourselves, to love our neighbour, and to love God. He, who has any heart at all, cannot but be sensible of these truths.—Heathen deities, being confessedly dissolute and vicious, could not be objects of rational love.—Pagans, therefore, boasted of admiring virtue for virtue's sake. But virtue is like a dead carcase, when deprived of its essential relation to the Deity. It is madness in man to despise riches merely for the sake of despising them, and to expose himself to dangers merely for the sake of exposing himself, without any prospect of advantage. Virtue consists in making these efforts only when we should make them, and when we are obliged by duty to do so. God himself being the grand principle of all our

duties and obligations, true and solid virtue can never be conceived but with some relation to God.—Revelation teaches us how to *love ourselves* as we ought, because it *regulates* the desires of self-love by temperance and justice. It teaches us how to *love our neighbours*, by condemning all the false principles of former unions, injustice, interest, &c. and by binding our engagements to mankind with the most solid bond of human society, *universal love*. It requires us to *love God* above all things, *with all our heart, with all our strength, and with all our soul*; and by these means it strongly establishes the *general principle* of all our duties, extirpates all our vices by the roots, and produces the *soul of all virtue*." *Abbadie on the Truth of the Christian Religion, Sect. iii. chap. 2, 3.*

Hence also arises an argument in favour of the *reformation*. It is the glory of the reformed churches to have inculcated this amiable spirit of *universal love*; for, although a variety of circumstances has prevented their union, yet all, in their cool and dispassionate moments, have protested their readiness to associate with their dissenting brethren, and to practise a christian toleration towards them. The Roman church renounces this spirit in theory, and from principle. Professor Turretin has collected testimonies on this article from Scripture, the fathers, Erasmus, Luther, Melancthon, Calvin, Bucer, Bullinger, Zuinglius, and others. The *doctrine* of the reformation, therefore, is that of reason and revelation; would to God we could reduce our doctrine to *practice*!

Mr. Le Clerc, contends very justly—"that the *doctrine* of the reformers is in this case of more weight than their *practice*—because it is conformable to the sentiments of the apostles—because when they considered the matter coolly, and in general, the wisdom and authority of the apostles struck them on this article



—because their prejudices against the persons of some of their contemporary brethren led them off in practice from their own sentiments— In a word, because the frailty of human nature was in them, as in most other men, too strong for their own holy principles."

Were people to propose gravely the most pernicious errors, that ever entered into the human mind, we would seriously reason with them; were they to propose the greatest absurdities imaginable with good temper, we should laugh at the notions and love the men: but when an unfeeling assassin, whose black looks indicate a soul all composed of intolerant principles, persuades the magistrate to write his creed in characters of human blood, we are sure of collusion, and we shudder at the sight.

We recollect here an anecdote in the life of Mohammed. This imposture, when he first appeared as a prophet, invited about forty of his relations to dine with him. After dinner he opened his pretended commission from heaven, and told them, he would own no one for a relation, who did not embrace his new religion, and endeavour to propagate it. After a short silence, his son-in-law *Ali* exclaimed, *I embrace it—I will propagate it—and, if any shall resist it, I will draw their teeth—I will bore out their eyes—and I will break their legs.* The prophet was so transported at this, that he fell on his neck and cried—*This is my brother—my enemy—my friend!*

#### OBSERVATIONS on religious DISPUTATION.

**D**ISPUTES in religion, says one, are sometimes necessary; but always dangerous; because they draw the best spirits into the head from the heart, and leave it either empty of all, or too full of fleshly zeal and passion, if extraordinary

care be not taken to fill it anew with *pious affections* towards God and man.

"Controversies in religion are generally carried on with more heat, than those of any other subject; because, besides reason, art, credit, and persuasion of truth, which warm men in other differences, they seem in these to be inflamed with zeal for God: but we should pray that we may not only strive for God: but according to the *mind* of God. A man shews most knowledge in the *matter* of truth: but he discovers most grace in the *manner* of handling it, reverently, modestly, and holily.

"He, who strives for *error*, strives for *Satan* against God. He, who strives for *victory*, strives for *himself* against other men. He, who strives for *truth*, strives for the *Lord* against the father of lyes. He, who strives *modestly* for truth, displays that *love*, which is the end of the commandment, the design of the revelation of truth." *John Robinson's Observations Divine and Moral, chap. viii. 162 5.*

*Truth* and *love* should never be separated in a christian minister's argumentation. If we pretend to cant, and wheedle people into a community, and offer no evidence to their judgments, we err on the one hand; and if we think to convert them by mere proposition devoid of affection and tenderness, and delivered haughtily and boisterously, we err on the other. A sensible writer reproves each of these methods. "Those clergymen, says he, who *affectionately* require us to believe against our own reason, resemble the woman who required her husband to believe her against his own eyes, *What! said she, will you believe your eye-sight rather than your own dear wife?*—We boast, adds he, of a wife and learned clergy: but if *knowledge* be the whole, we act like the debauchee, who prayed God to pardon his lasciviousness, and to impute only *usury* to him, to which sin he was not addicted. Ministers have many faults worse than

ignorance. Proud knowledge is more pernicious than modest absurdity. Light and love, demonstration and affection, how excellent are these in conjunction!" *Selden's Table Talk. Clergy.*

LIBERAL and PATRIOTIC SENTIMENTS of BISHOP BRADFORD.

**T**HIS pious successor of Bishop Atterbury makes a just and excellent application of a passage of St. Paul, concerning primitive freedom from *Jewish ceremonies* to *British freedom from the popery of Rome*, and the tyranny of James II. "Gal. v. 1. *Stand fast in the liberty, wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.*

—I. Christ hath made his churches free; he hath made us Britons free, 1. With *spiritual liberty* from the ceremonies—*idolatry—ignorance—implicit obedience* to a pretended infallible head—and *implicit faith* in human creeds—of the church of Rome.—2. He hath made us free, with *civil liberty*, from *illegal and arbitrary power*, which accompanies and supports Popery, and turns subjects into slaves.—II. It is reasonable that they, whom Christ hath made free, should *stand fast* in their liberty. It belongs to us as *christians*, and as *men*, and we lay a particular claim to it as *Englishmen*, and as *Protestants*. Men forfeit none of their reasonable liberties by becoming christians—the *scripture* is their charter—and they are neither *obliged*, nor in the least *encouraged*, or so much as *allowed* to yield an implicit faith to the dictates of any *man*, or of *any church in the world*. Stand fast in your liberty then—for 1. It is *given* you by charter from heaven—2. It has been *preserved* to you by special providence.—3. It may yet be *lost* by carelessness.—4. Should it be lost your slavery would be *worse* than ever.—III. Use the proper *means* of holding this li-

berly fast.—1. Adhere strictly to reformation and *revolutional principles*.—2. *Unite* among yourselves, and oppose the common enemy.—3. Use your liberty, as becomes *wise and good men*.—4. *Chearfully obey* the governors, who protect it. Endeavour to promote the true interest of your country, and your religion, and prefer this before all your *own particular inclinations and humours*, and before all the separate interests of the several *parties*, into which you may have unwarily listed yourselves." *Bp. Bradford's Sermon, at St. Paul's, November 5, 1713, entitled, The reasonableness of standing fast in English and in Christian liberty.*

REMARKS on the TRUTH, That God is pleased when Men conscientiously discharge the Duties of their worldly Avocations.

**A** Proper attention to this plain but useful truth would have prevented that scandal of christianity, a *monastic life*. The reformation of this abuse will be an eternal praise to the reformers, and the protection of it a perpetual reproach to the church of Rome.

Monks are divided by some into three classes. The first are *Ermits, or Hermits*, who live alone in woods or deserts by themselves. *Anchorites* shut themselves up in cells. *Cenobites*, who are properly monks, live in companies, as in colleges, and have all things common. *Bellarmin. de Monach. l. ii. cap. 3.*

Their rise in the Christian church is placed in the third century, they were formed into a regular body by Antony in the fourth, and in successive ages became innumerable, being divided into different orders, as *Augustines, Carmelites, Carthusians, Franciscans, Dominicans, Celestines*, and so on. Our divines apply to them *Rev. ix. 3. A swarm of locusts*

for their number and waste—on account of their pernicious origin and end, said to *come out of the bottomless pit*—and for their spirit of persecution accounted insects of battle, with *stings in their tails*.—The first monks were harmless fanatics, who lived by labour; the later sorts had the riches of princes, with excessive power and enormous vices, so that the church of Rome itself has been obliged to reform, or rather to restrain them.

Monachism is said by an excellent church-historian to have proceeded from mystic theology, and this from platonic philosophy, the doctrines of christianity being proposed to the

people with a mixture of abstract reasonings and subtle inventions, contrary to the native purity and simplicity, with which they were originally explained. *Mosheim's Eccl. Hist. cent. iii. p. 2. ch. 3.*

We have a great controversy with the church of Rome on this article, concerning christian perfection—precepts—counsels—vows—voluntary poverty—devoted obedience to superiors in matters of conscience—vows of continence—parental rights—conjugal rights—civil rights—canonical hours—peculiar habits, &c. &c. *Synopsis Papismi And. Willet. cont. 6.*

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## L I T E R A T U R E.

*A concise HISTORY of the ORIGIN and PROGRESS, among the most ancient Nations, of Laws and Government;—of Arts and Manufactures;—of the Sciences;—of Commerce and Navigation;—of the Art Military;—and of Manners and Customs.*

*The ORIGIN and PROGRESS of LAWS and GOVERNMENT.*

*(Continued from page 54.)*

**T**HE reunion of families, by whatever means it was effected, could not have taken place but by an agreement of wills on certain general objects. When we view society as the effect of unanimous concord, it necessarily supposes certain covenants. These covenants imply conditions. These conditions are to be considered as the first laws, by which societies were governed. These, also, are the origin of all the political regulations which have been successively established.

It was not necessary, that either the first covenants, or the conditions on which they were founded, should

be express. It was sufficient, in many cases, that they were tacitly understood. Such were, for example, the rule not to injure each other;—that of being faithful to engagements; not to rob another of lawful possessions;—that the son should be heir to his father;—that he who would disturb society, be restrained, &c.—There was no need of any particular solemnities in establishing such rules and maxims as these. They derive their origin from those sentiments of equity and justice which God has engraven on the hearts of all men.—They are taught us by that internal light, which enables us to distinguish between right and wrong: dictated by that voice of nature, which will make itself be heard, or will alarm the soul with tormenting remorse as often as its dictates are disobeyed.

We are not therefore to consider the first laws of society as the fruit of any deliberation, confirmed by solemn and premeditated acts. They were naturally established by a tacit consent, a kind of engagement to

which men are naturally very much inclined. Even political authority was established in this manner, by a tacit agreement between those who submitted to it, and those who exercised it.

This kind of tacit agreement was also the origin of those CUSTOMS, which, for a long time, were the only laws known among mankind. Ancient authors produce examples of nations who knew no other laws.—Modern travellers do the same. The Lycians had no written laws, but were governed entirely by customs. In the Indies, from time immemorial, their judgments rested only on certain usages transmitted from father to son. To this day, we cannot discover that there are any written laws at Mazulipatan, without noticing many other nations, which, even at this time, have no other laws than those of custom. It was the same thing among the ancients. These early customs or usages served them for rules and precedents in their decisions; and these customs, were founded only upon certain compacts, by which men tacitly bound themselves to each other at the reunion of families. These are the conditions annexed to those covenants, which we ought to regard as the first laws.

But these first laws, the only ones known at the commencement of society, were not sufficient to preserve the peace, or secure the tranquillity of mankind. They were neither sufficiently known, distinct, or comprehensive. Their authority must have been very arbitrary. It was proportioned to the use which every one made of his reason; and we know but too well, that man, left to himself, is more apt to listen to his passions, than to reason and equity.—There was also equal danger in the application and execution of these primitive laws.

In the state of nature, every man was the judge and avenger of the wrongs he imagined he had received,

It must have often happened, that the person injured, exceeded all the bounds of equity in the reparation he exacted. Very often, too, individuals were not strong enough to put the law in execution. These natural laws, therefore, could contribute but weakly to the peace and happiness of society. There was, indeed, one common law, but there was no common judge, acknowledged as such, and appointed to apply it to particular cases. Besides, no body was invested with sufficient authority and power to put it in execution. It is no wonder then, that the law being without, and ill executed, should be itself a source of the greatest inconveniencies.

These defects and imperfections of primitive society, must have been productive of much disquiet and trouble. Accordingly men did not derive the same advantages from their first establishments, as they have done from those which have been formed in succeeding ages. Fear and necessity brought some families together; but how licentious must men have been, who knew so little of the social duties, as did the descendants of Noah after their dispersion! The most important care of a society, even in its most imperfect state, is that of its own preservation. The miseries to which the first associations of mankind found themselves exposed, soon put them upon devising methods to remedy and prevent them.

Man was created free and independent; but reason and experience soon convinced him, that he could not enjoy peace, security, nor even liberty, if every individual was allowed to follow the dictates of his own caprice and passion. Man then discovered, that, for his own interest, he ought to resign the unlimited exercise of his will; and that it was necessary for the good of the whole, that one part of society should be subject to another. It is this conviction that induced families, when they formed



themselves into states, voluntarily to establish a real inequality, under conditions which restrained its excess.— From this principle arose the different forms of government to which nations have submitted.

The first form of government mentioned in history, is the monarchical. This, without doubt, was the most ancient and the most universally established. The scriptures attest it. The most ancient nations spoken of by Moses, the Babylonians, Assyrians, Egyptians, Elamites, those who dwelt on the banks of Jordan, and in Palestine, were all subject to kings. Profane history agrees perfectly with the sacred in this particular. Homer always exalts the prerogative of royalty, and the advantages of subordination. This poet seems even to have had no idea of any other form of government. During that long series of ages of which the Chinese boast, they were all along governed by kings. They cannot form any notion of a republic. The same may be said of all the eastern nations.— We may add too, that the most ancient republics, such as Athens, Rome, &c. were monarchies at first.

It is not difficult to discover, why the idea of monarchical government was the first that presented itself to the minds of men. When they resolved to establish some order in society, it was more natural and obvious to range themselves under one chief, than under many. Besides, kingly power bore an exact resemblance to the authority which fathers originally enjoyed over their children;—they were, in these early times, the heads and legislators of their own families. We see an example of this authority, in the punishment adjudged to Tamar, by Judah her father-in-law. Both Plato and Homer spake of the authority of parents over their children in ancient times. The Gauls were sovereigns in their own houses, having power of life and death over their

wives, children, and slaves. In China, fathers govern their families with despotic power. It appears, then, that, monarchical government was formed upon the plan of the paternal; with this difference only, that the first monarchs were not despotic. Despotism was introduced with great empires, and the first kingdoms were but very small. Let us now enquire, how, and by what motives royalty was established.

In the different societies that were formed after the dispersion, there were found some persons, who distinguished themselves by their superior strength, prudence, and courage. Those who possessed these talents, and these qualities, which were then more necessary than ever, soon gained the public esteem and confidence. Their constant services pleaded for them. They acquired insensibly a kind of authority. Necessity, joined to esteem, engaged men to put themselves under their direction.— Let us consult the annals of all nations, and observe the manner in which history relates the origin of their monarchies, and we shall see, that the first sovereigns owed their elevation to the services they had rendered to the society. Holy scripture on one side, and profane history on the other, present us with two facts, perfectly applicable to the origin of the different sovereignties established in early times.

Moses informs us, that Nimrod was the first who began to be a mighty one in the earth. The sacred historian immediately adds, that Nimrod was a mighty hunter. Every circumstance inclines us to think, that it was to this talent he owed his greatness. The earth, for some ages after the flood, was covered with forests, full of wild beasts. Men were obliged to be constantly on their guard against their attacks. A man who possessed the talents necessary to destroy them, must then have been held in high consideration.—Nimrod,

by his hunting, so beneficial to his country, became famous. Very soon the people gathered about him; being often at their head, he accustomed them insensibly to receive and obey his orders; and by the tacit consent of those who had voluntarily put themselves under his conduct, he remained their sovereign. It was probably in this manner, that he founded the first kingdom of which we have any knowledge. With a view to confirm his authority, he built cities, there to collect and fix his new subjects.

Herodotus furnishes us with a fact, which, though of a much later date, may enable us to judge of the motives which determined societies to establish monarchy.

This historian tells us, that the Medes, after having shaken off the yoke of the Assyrians, were some time without any form of government. They soon became a prey to the most horrid excesses and disorders. There was among them a man of great prudence and wisdom, named Dejoces. The Medes very often applied to him to decide their differences.—Dejoces heard their complaints, and determined their disputes. His wisdom and discernment soon gained him the esteem of the whole country where he lived. They came even from other parts of Media to implore his assistance. But at last being oppressed by the multiplicity of affairs, which increased every day, he retired. Confusion and disorder instantly returned. The Medes held a public assembly, in which it was unanimously agreed, that the only means of putting an end to their calamities, was, to elect a king. The choice fell upon Dejoces with one voice.

This fact, and the example of Nimrod, set the origin of the first sovereignties in a very clear light. Such events as those we have mentioned, or something of a like nature, probably gave birth to monarchial

government every where. For the two principal functions of a monarch have always been, to dispense justice to his subjects, and march at their head in time of war. We see this very distinctly expressed in the motives mentioned by the Israelites to Samuel when they demanded a king.

Crowns then originally were elective. But this custom could not continue long. Mankind must soon have discovered the advantages of a son's succeeding to his father's kingdom. Every thing pleaded in favor of the young prince. The veneration they had entertained for his father; the noble sentiments and wise instructions, it was to be presumed, he had received from him: these, and many other motives would determine nations in general to submit to the sons of their deceased monarchs. They would foresee, too, the inconveniencies annexed to the necessity of electing a new master on every vacancy of the throne. Whatever was the cause, it appears, that the most ancient monarchies were hereditary. If we read the history of all those states subject to this kind of government, we shall constantly see the son succeed his father. Among the Babylonians, Assyrians, Egyptians, Indians, Chinese, Arabians, Atlantes, among the Greeks and the Gauls it was the son, and commonly the eldest son, who always ascended the throne after the death of his father.

The dominions of the first monarchs were but of small extent. In ancient times, every city had its own king, who, more attentive to defend than to enlarge his dominions, confined his ambition within the limits of his own territory. Sacred and profane history testify alike, how narrow were the bounds of ancient kingdoms. They could not have been considerable, even in the east, which was the nursery of mankind. In the days of Abraham, there were five kings in the vale of Sodom, that is,

as many almost as there were villages. This is still more evident from the great number of kings the Israelites found in Palestine. Joshua defeated thirty-one. Adoni-bezek, who died but a little after Joshua, owned, that, in his wars, he had destroyed threescore and ten kings. Egypt was originally divided into several states. The different provinces which at present compose the empires of China and Japan, anciently formed so many sovereignties. For how many ages was Greece divided into a great number of petty states? A few families assembled in one town, under one chief, were the whole subjects of one of these first monarchs. Africa, this Continent, and a part of Asia, present us at this day with a picture of these ancient times. We find a great number of sovereigns in a small extent of country. Every little district has its own particular king.

As to the authority of these ancient monarchs, it was sufficiently contracted. It appears, from several monuments, that, by the constitution of these first kingdoms, the people had a great share in the government. Affairs of importance were canvassed and regulated in the general assemblies of the nation. Hemor, King of Sechem, did not agree to the propositions made him by the sons of Jacob, till he had communicated them to his subjects, and obtained their consent. Profane historians agree with the scriptures in representing the authority of the first sovereigns as very limited. The kings of Egypt were subjected to very severe and troublesome restrictions. The power of the first kings of Greece was not much more extensive than their territories. The first kings of Mexico were far from being absolute.

But whatever idea we form of these first sovereigns, it is still certain, that society owes its first settlement, and regular form to monarchy. It was monarchy which put an end to those

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direful disorders to which the world was at first exposed. Men soon felt the necessity of setting up some general rule, to controul the different orders of the state, and set bounds to the spirit of independence so natural to man. They obtained this end by intrusting the forces and rights of the society in the hands of one chief.— In this manner was established in every political society, that supreme power and authority which constituted their strength and security.

(To be continued.)

### *The ORIGIN and PROGRESS of ARTS and MANUFACTURES.*

(Continued from page 56.)

IT is hard to conceive how mankind could ever be unacquainted with fire, considering how many ways it discovers and presents itself to our eyes. How often do thunder & lightning bring down fire from heaven? The Egyptians say, they owed their knowledge of it to an accident of that kind. Fire is often kindled by the fermentation of certain substances thrown in a heap, by the striking of flints, or rubbing of wood.— The wind hath sometimes set reeds and forests on fire. It was to this the Phœnicians ascribed their discovery of fire. Without attending to volcanoes, we see fire kindled by nature, in almost every country. In some places of Italy, and elsewhere, the earth sets fire to any combustible matter that is laid upon its surface. In the province of Kansu in China, there are burning wells, where the inhabitants dress their victuals by suspending their pots over the mouths of them. There are the like in Persia, where the ancient sovereigns of that country erected their kitchens. In several countries there are springs of water so hot, that the inhabitants boil their meat in them, only by immersion, without a pot or any other

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vessel. It has happened, and it still happens sometimes, that subterranean fires breaking out in the midst of forests, or woods, set them on fire, and burn them. If there was a time then, when the greatest part of mankind were ignorant of the use of fire, this was not owing to that element's concealing itself, but to their not knowing how to use it, how to have it at pleasure, how to transport it, & how to rekindle it when it was extinguished. All nations have carefully preserved the names of those to whom they believed themselves indebted for so useful a discovery. They considered them as the inventors of arts, because in reality there is hardly any art that can dispense with the use of fire.

We may form very probable conjectures about the methods which men at first used to procure fire, when they had occasion for it, from ancient traditions, and from the present practices of the savages. They could not be long in discovering, that, by striking two flints against each other, there went sparks from them. They made good use of this discovery, but they could not always find flints for this purpose. Necessity, the mother of arts, soon taught them how to supply the want of them. They remarked, that, by rubbing two pieces of hard wood very strongly against each other, they raised sparks, nay, that, by rubbing for some time two pieces of rotten wood, they raised flame.—These discoveries were sufficient to teach these first men how to procure fire when they pleased. The Phœnicians related that the collision of trees had made the discovery of fire. The Chinese say, that Sui-gin-schi, one of their first kings, taught them how to kindle fire by rubbing two pieces of wood strongly against each other. The Greeks had nearly the same tradition. It is to this day the most common method practised by the savages.

Persons who had so little knowledge as these first men, could not procure themselves either great plenty, nor very proper food. Every one went his own way, to gather the fruits and herbs which grew in the woods and field. They ate, without any dressing, what the earth produced without any cultivation. If we peruse the annals of all nations, even of those who were afterwards the most polite and learned, nothing can be more wretched and deplorable than the descriptions they gave us of their primitive manner of life. The Egyptians originally lived on the roots and herbs which grew in their fields and marshes, without any other way of distinguishing them but by the taste. The Greeks in like manner, in these first ages, fed on roots and wild fruits. Acorns seem to have been their chief support. There was a custom established at Athens to recall the memory of these ages of ignorance and rusticity. They presented to the new married pair, on the day of their nuptials, a basket of acorns mixed with bread. We must not however confound that kind of acorns on which the Greeks and other nations lived, with those which are common in our woods. These last are too bitter and unsubstantial, ever to have furnished proper food for man. The acorns so often mentioned in ancient traditions, were of a very different quality. They very much resembled chestnuts, both in taste and flavour. Such grow and are eaten at present in the south of Europe. We imagine too, that under the name of acorns, the ancients comprehended several kinds of shell-fruits, as chestnuts, walnuts, &c.

There are still some traces of this ancient manner of life to be seen in several countries. Herodotus speaks of a nation in India that lived on herbage. Agatarchides, Diodorus, Strabo, and some others, mention whole nations who subsisted entirely



on roots and plants. Modern travellers give an account of several nations who still live in the same savage manner.

Woods, seas, and rivers, furnished also some provisions to the first men, according to the climates they inhabited. It is probable, that, in these ages they made no distinction among animals. Like the savages, they eat insects, reptiles, and such creatures as at the very sight of which we are apt to shudder.

Let us add to these testimonies the authority of ancient customs, the faithful representatives of the primitive state of mankind. There has always been a great conformity between the ordinary food of men, and their sacrifices. They have always offered to the gods a part of those things which were the chief support of their own lives. In the first ages, herbs, fruits, and plants, were their only offerings. The Egyptians, when they went to their temples to perform their devotions, carried a handful of the herb they called *agrostis*, in remembrance of the great use it had been to their ancestors. There was a time, when all their libations were of water. Wine was not then discovered. They came by degrees to offer honey, milk, oil, wine, flour, and at last animals, when these became their ordinary food. As they were ignorant in these ages of the art of seasoning their meat with salt, the custom was continued by putting no salt on the intrails of the animals offered in sacrifice.

Wretched and coarse as the food of these first men was, they were not in a capacity to procure it in sufficient quantities. For want of proper instruments and necessary skill, they must needs destroy and waste a great deal of their fruits and plants; like the savages who cut down the tree when they want to pull its fruit. — Besides, they had no suitable arms for hunting, nor tackle for fishing. Sticks and stones were the only

weapons at that time; and even afterwards, when they had invented arrows and pikes, they knew of no other way of arming them, but with pointed reeds, flints, or fish-bones. — We may judge of the circumstances of these first men, in this respect, by those of several nations, mentioned both by ancient and modern authors. In these first ages too, they knew not the way of fishing with nets, an art which no savages are acquainted with. They made use of lines, with hooks made of wood, fish-bones, and other rude materials. They knew nothing of the art of breeding and feeding flocks, nor of laying up any provision against a future scarcity.

It is not surprising, that having only such precarious resources, they often found themselves exposed to all the horrors of famine. It is to these terrible extremities, we must ascribe that shocking practice, of devouring each other, which in ancient times prevailed in several places. That there was a time when some men were so horribly savage, as to make human flesh their food, is a fact so well attested, as to admit of no dispute; a fact confirmed by the example of several modern nations, to whom this kind of food is still familiar. There are people both in Asia and Africa who hunt men as we do wild beasts. They endeavor to take them alive, carry them to their huts, and kill them when they find themselves pressed with hunger. It is the want of food that has been, and still is the occasion of these horrors. History furnishes us with too many examples of the direful effects of famine, even in civilized nations. — Nay, in this deplorable extremity, mothers have been known to devour their own children; and it is sufficient to reflect upon those sensations with which some sailors reduced to the last extremity, have found themselves to be sensibly affected, to have an idea of what man is capable of in these unhappy moments. Men-

eating therefore would not be entirely laid aside, till mankind had found out methods of securing a subsistence; and if this horrible practice still subsists among some nations, it is an effect of the ignorance and barbarity of their ancestors.

These first men being so little acquainted with the nature and use of fire, could not dress and prepare their food in a proper manner. They contented themselves with gathering a few roots or herbs, rubbing them between their hands, or bruising them between two stones, and then exposing them a little to the heat of the sun. They managed much in the same manner their flesh and fish, when they were so fortunate as to find any. Agatharchides, Arrian, Diodorus, Strabo, Pliny, and even some modern relations, speak of nations who had no other way of dressing their food, but by exposing it to the rays of the sun. Even after the discovery of fire, mankind were a considerable time before they hit upon proper and commodious methods of employing that element in the preparation of their food. We may judge of the awkward methods used by the first men, from those which modern travellers tell us are practised by some nations at this day.

The inhabitants of the *Insulæ Australes* discovered in 1615, knew no other way of roasting hogs but by putting red-hot stones into their bellies. There are several nations, who at this day discover no less ignorance in the manner of boiling their victuals. They pour water into the hollow of some rock, or great stone, and then throw burning coals, or stones made red-hot, into the water, which by this means is sufficiently heated to boil their meat. The difficulty and inconvenience of such methods made them endeavor to find out others more proper and easy. They contrived vessels for boiling water more commodious than rocks,

or great stones. The savages of New France boil their water in a kind of wooden troughs, by putting stones heated in the fire into it, and changing them from time to time.

Mankind must soon have been disgusted with these tedious and uncouth methods of preparing their food. They would naturally try to procure vessels, which receiving the impressions of the fire from without, would communicate it to the water within them. The point was to find materials, both common and easy to be wrought, and at the same time capable of resisting the action of fire so long as was necessary for boiling their meat. This was a discovery only to be made by many trials.— We may be convinced of this by the following examples. The savages of Forbisher's Straits used a kind of boiler made of the skins of fish newly killed. The inhabitants of the western islands of Scotland formerly used the skins of animals, newly flayed for the same purpose. The *Ostiaks* at this day dress their victuals in kettles made of the bark of trees. In *Siam* the common people have no other way of dressing their rice, but by putting it upon the fire in a cocoa-shell; the shell burns while the rice is dressing, but the rice is done enough before the shell is quite consumed. The inhabitants of *Amboyna* and *Ternate* make use of bamboos, or hollow reeds, for the same purpose.

These were very defective and rude expedients. They required to be renewed every moment. Necessity, the mother of invention, soon taught them more commodious methods. What we read in the history of a savage nation, may suggest to us, by what steps men arrived at the art of making more durable and commodious vessels. In the relation of a voyage to *Terra Australis*, we are told that the inhabitants of that country boiled their food in pieces of hollow wood, which they set upon the

fire, and they prevented their burning by dawbing them with a fattish kind of clay.

It was some such practice as this that probably gave men the first idea of making earthen ware. This experiment having taught them, that there were some kinds of clay which would resist the action of fire, it was a natural and easy thought to take away the wood, and make use of the outward crust when sufficiently burnt and hardened. It is a remark of Plato's, that the potter's art was exceeding ancient, because it did not require the use of metals. It is probable, that at first they knew not how to give their earthen ware that great hardness and varnish in which their great excellence consists. Their first vessels were like those of the savages, pieces of clay or fat earth dried in the sun, or baked in the fire. They were quite ignorant of the art of varnishing these vessels with lead, an art which was discovered by mere chance.

The discovery and introduction of arts by degrees relieved mankind from many of those wants and calamities with which they had been oppressed, immediately after the confusion of tongues and dispersion of families. Their reunion, and especially the establishment of laws, contributed greatly to this happy change. When families were reassembled, they began to study the arts; but they never could have formed great states, nor carried art to much perfection, without some means of providing for the subsistence of great numbers in one fixed and settled place. This never could have been done but by the discovery of agriculture.

All nations have given the honor of this discovery to their first sovereigns. The Egyptians said, that Osiris made men desist from eating each other, by teaching them to cultivate the earth. The Chinese an-

nals relate, that Gin-hoang, one of the first kings of that country, invented agriculture, and by that means collected men into society, who before had wandered in the fields and woods like brute beasts. The tradition of the Greeks, that anthropophagy ceased upon the discovery of honey, means the same thing, that men desisted from preying upon each other as soon as they found any other food. Ancient historians mention the great pains taken by Alexander the Great to instruct several barbarous nations he met with in the course of his conquests, in the art of agriculture. It is with the same view, to prevent the horrors men may be driven to by famine, that all civilized nations take care to lay up provisions against a future scarcity.

The reunion of families and institution of political society, by giving birth to arts, procured to mankind all the conveniencies and sweets of life. All political societies, however, have not made equal improvements in the arts. These have been carried to different degrees of perfection by different people.

At the commencement of societies, their first care would be to provide the necessaries of life. But the means of doing this would be more or less perfect according to the climate and genius of the different people. In some countries they would begin by improvements in the arts of hunting and fishing. Hunting especially, was the principal employment of a great part of mankind in the first ages of the world. They were obliged to this in order to defend their own lives against the assaults of wild beasts, as well as to procure subsistence. There are still many nations in both continents, whose whole enjoyment is hunting and fishing.

But the more industrious and discerning part of mankind would soon observe, that amongst that innamé-

rable multitude of animals which were spread over the face of the earth, there were some which lived in droves and herds, and were much more tame and tractable than the rest. They would endeavor to make themselves masters of these, to confine them in inclosures, to make them multiply that they might always have a sufficient number of them at their command. A great part of the world in these first ages, and for a long time after, derived their chief subsistence from their flocks. We know several numerous and powerful nations who at this day follow this way of life, and are furnished with every thing they stand in need of from their flocks and herds.

Men would next apply themselves to examine the productions of the earth. This, without any cultivation, presented them with a great many plants and fruits which afforded a very agreeable and substantial nourishment. They would begin their observations upon these, by distinguishing the best kinds, especially such as kept longest after they were gathered. They would next endeavor to find out the best ways of using them, to discover the arts of increasing their quantity, and improving their qualities by cultivation. It is to the discovery of agriculture we are indebted for that prodigious number of arts and sciences we now enjoy. As long as mankind had no other way of subsisting but by hunting, fishing, and feeding their flocks, arts made but very little progress. This kind of life obliged them to remove often from place to place, and did not require the knowledge of many arts. Those nations who do not practise agriculture, have still but a very imperfect acquaintance with the arts and sciences. The cultivation of the earth obliged those who applied themselves to it to fix in a certain place, and to find out the various arts they stood in need of.

(To be continued.)

AN ANALYTICAL ABRIDGMENT  
of the principal of the POLITE  
ARTS; BELLES LETTRES, and the  
SCIENCES.

## G R A M M A R.

(Continued from page 57.)

**B**Y the parts of a discourse, or parts of speech, is meant a collection of all the several sorts of words we use in a language to express our thoughts. In the French tongue they count nine sorts of words, different in their properties, which are, 1. *The noun*: 2. *article*: 3. *pronoun*: 4. *verb*: 5. *participle*: 6. *adverb*: 7. *preposition*: 8. *conjunction*: and, 9. *interjection*.\* But before we inquire into the particulars of these parts of speech, it is necessary to explain what is meant by *gender*, *number*, and *case*. The *gender* is the manner of distinguishing the sexes by the expression; and, in general, all that is male or female. In the French language there are only two genders: the first is called masculine, and is distinguished by the articles *le* or *un*; and the second, called feminine, is denoted by *la* or *une*. In some other languages they use also the neuter gender, the common gender, the general gender, &c. † The *number* is the method of

\* There are likewise nine parts of speech in the English language; but we omit the participle, or rather consider it as a part or property of the verb, and add the adjective, which the French grammarians consider as a part or property of the noun.

† The English language makes no distinction of masculine and feminine, except in such words as denote animal beings; and there only, by prefixing the pronouns of the third person, as *he*, *she*, *him*, *her*, *his*, *hers*; the termination still remaining the same, except in some few instances, as *duke*, *dutchess*, *actor*, *actress*: and this simplicity is no small excellency in our language. In French, and in Italian, every word is either masculine or feminine, whether it de-



expressing *one* or *several* things: there are consequently two numbers, which are called *singular* and *plural*. The case is the method of expressing the several relations that things have to each other. There are six in each gender; which are the *nominative*, *genitive*, *dative*, *accusative*, *vocative*, and *ablative*.

The *noun* is a word of which we make use of to excite, in the mind of another, the idea of any being.—When it expresses the substance of a being simply, and without any regard to its qualities, it is called a *substantive*; and when it expresses the mode or properties of a being, an *adjective*: as, when we say *a man*, and *a great man*. Nouns substantive are again distinguished into *appellative* and *proper*. The first are applicable to the individuals of a class, gender, or species of beings, as *angel*, *man*, *woman*, *horse*, *house*: and to those may be added the article and pronoun, to determine the gender, number and case. The second express the idea which is peculiar to any particular object, as *Cicero*, *Bucephalus*, *Rome*. The noun adjective conveys the idea of the manner of existing, of the mode, attribute, or quality, and is to be applied to such objects as are possessed of that quality, as *great*, *handsome*, *ugly*, &c. To these adjectives belong degrees of comparison, according as the object possesses the qualities that are attributed to it in a greater or less degree:

*notes an animate or inanimate being, and is attended by a masculine or feminine article or adjective. These variations are of very little use, and at the same time greatly embarrassing, not only to foreigners, but even to the natives, when they have occasion to make use of such words as are not very common. The Germans, by adding the neuter to the other two genders, and by varying the terminations in the different cases of their nouns, have made their language still more unnecessarily complex and difficult.*

and they are called *positive*, which conveys a simple idea only; or *comparative*, which denotes a quality compared to another of the same nature, and of a greater degree; or *superlative*, which gives the idea of a quality that is in the highest degree of excellence.

The *article* is a word that is put before nouns, to express the quality, gender, number, and case, in which the object denoted by that noun is to be taken. The article is either *definite*, *indefinite*, or *partitive*. *Pronouns* are words that commonly supply the place of nouns: of these they reckon seven classes, which are called *personal*, *conjunctive*, *possessive*, *demonstrative*, *relative*, *absolute*, and *indefinite*, as *I*, *thou*, *me*, *he*, *she*, *him*, *her*, *we*, *us*, *you*, *they*, *them*, *it*, *my*, *mine*, *thy*, *thine*, *his*, *our*, *their*, *who*, *whom*, *whose*, *which*, *what*, *this*, *that*, *these*, *those*, *whosoever*, *whatsoever*, &c.

*Verbs* in general are words which are used to express either *actions* or *passions*. They unite objects with their attributes; they affirm or deny; they restrict or amplify, &c. The verbs, called auxiliaries, are, *to be*, and *to have*, and these are of continual use. It must be observed, that verbs are susceptible of *number*, *person*, *tense*, *mood* and *regimen*; that they are ranged into *conjugations*, which shew the different terminations of a verb, according to the number, person, tense, and mood in which it is used; that there are in the French, as in the Latin language, *four regular conjugations*;\* but use or abuse, or the analogy of the word itself, occasions some verbs not to follow the regular terminations, and such as do not are called *irregular verbs*: and also,

\* There is properly only one conjugation in the English grammar. All words which do not conform to that being justly referred to the class of irregulars: and this is another advantageous simplification in our language.

that verbs are *active, passive, or neuter, personal, or impersonal, &c.*

The *participle* is a noun adjective, which has some of the properties of a verb, and is so called because it participates of the nature of a noun adjective, and of the nature of the verb. It is joined to a substantive, of which it expresses some quality or attribute, and it borrows from the verb the signification, the regimen, and distinction of tense or time. The participle is either *active* or *passive*, as, having, loving, reading, working, loved, esteemed, frequented, substracted, created, surpris'd, enterpris'd, &c.

The *adverb* is a word which serves to modify or determine the signification of another word or to express some circumstance belonging to it, and which presents of itself a distinct idea, without being subject to any regimen; as when we say *I love learning*, or *man acts*, the signification of the verbs *love* and *act* is simple; but when I add to it, and say, *I love learning greatly*, or, *man acts unjustly*, the meaning is then modified by the addition of the two adverbs *greatly* and *unjustly*. They are divided into seven principal classes, which are called adverbs of *time*, of *place* or *rank*, *quantity* or *number*, of *affirmation*, *negation* and *doubt*, of *comparison*, and of *quality* or *manner*.

*Prepositions* are words which serve to distinguish the different relations that things have to each other; as *within the house*, *with the governor*, *into such a place*, *opposite the church*, *because of the famine*, *with regard to the money*, &c. In all these phrases the prepositions, *within*, *with*, *into*, *opposite*, *because of*, *with regard to*, express the relations of objects.—These words, are usually placed with the words they govern, and cannot be used without regimen, from whence they are called prepositions. They are distinguished into prepositions of *place*, *situation*, *order*, *time*, *term*, *cause*, &c.

*Conjunctions* are indeclinable words, which express various operations of the mind, and which serves to connect the members or parts of a discourse. They are distinguished either by their expression or signification. By their expression, seeing they are sometimes simple, as, *and*, *also*, *or*, *that*, &c. and sometimes formed of several words, as, *in order to*, *on condition that*, *but for all that*, &c. By their significations they are divided into fourteen principal classes, which are conjunctions *copulative*, *disjunctive*, *adversative*, *restrictive* or *exceptive*, *conditional*, *suspensive* or *doubtful*, *concessive*, *declarative*, *comparative* or of *equality*, *augmentative* or *diminutive*, *causal* or *causative*, *illative* or *conclusive*, those of *time* and *order*, and lastly, those of *transition*. Grammar gives definition, rules, and examples relative to all these.

Lastly, *Interjections* are words that express some sudden motion of the mind, as in joy, grief, fear, aversion, incitement, &c. as *aha! good! alas! ha! fy! ho! courage! softly! peace!* &c. These are principally distinguished by the tones of the voice in pronouncing them.

Such is the nature of those words of which every discourse is composed, and which are called the parts of speech. The particular rules for the proper use of these words, and the manner in which they are declined and conjugated, must be learned from the grammars of different languages, as well dead as living. *Syntax* is the construction or arrangement of all words in general which form the parts of speech, and of each species or class in particular, according to the rules of grammar. But it is impossible to give any precepts here relative to this matter, because the different natures of languages, the different customs, and many other considerations, prevent the prescribing particular rules in this case. The parts of speech are not even the same in all languages. The Latin, for example, reckons but

eight, having no article. There are however, some universal rules, which we shall here just mention: such as, that the noun adjective must agree with its substantive in gender, number and case: that all verbs must be in the same number with their nominative case, when one noun governs another the governed noun should be in the genitive or ablative: that every nominative must have a verb, either expressed or understood; and on the other hand, every verb should relate to some nominative, either expressed or supposed: that every noun adjective ought to relate to some substantive, because there can be no attribute without a subject: that every genitive depends on some word that governs it; and so of the rest: but, as we said before, the particular rules depend, almost always, on the practice established in each language.

The same may be said of orthography, or the method of writing words correctly, that is, with their proper letters in their proper order. It is in its nature so very different in all the various languages; it depends so much on the pronunciation, which is infinitely diversified; it is founded so essentially, in each language in particular, on the received practice, on the example of the best writers, on the caprice of celebrated authors, on ancient customs and prejudices, and on the continual alterations which arise in living languages, that we greatly doubt whether it is possible to form any rules, established on principles, that can be fixed and permanent with regard to any living language whatever. All that we find on this head in grammars, in treatises wrote expressly on the subject, and in the orthographic dictionaries, is founded on principles which are too general, or arbitrary; or on assertions without proof; or on decisions without authority; or such as have never been strictly followed, and against which other learned men oppose their authority.

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We shall finish this sketch of grammar, with some short remarks on the faults committed against the purity of style in general. The first of these faults is the use of *barbarous terms*, such as are either so old, new or uncommon, as to be intelligible to few persons only. The second is the *gallimatia*, or that confusion and obscurity which arises from a number of phrases placed without order or judgment. The third is *ambiguity*, which proceeds from such expressions as have a double sense, and consequently render a discourse obscure. The fourth is long and frequent *parentheses*, which interrupt the thread of the discourse, and suspend the sense. The fifth is a *bad arrangement of the words*. The sixth, *long periods*, which render a discourse obscure and perplexed, by presenting too great a number of ideas to the mind at the same time, and consequently require an uncommon attention. The seventh is *barbarisms* and *solecisms*, or such faults as are directly contrary to the practice of the language and the rules of grammar. The eighth is the *phaëus*, which consists in swelling, bombast expressions, and such as shine with a false lustre only. The ninth is the too frequent use of *metaphors* and *extravagant allegories*; a fault into which modern writers too often fall by mistaking them for real beauties.

## R H E T O R I C.

(Continued from page 58.)

WHEN we mention here the number of words, we do not mean number merely, such as may be found in a dictionary, or in the store-house of the brain, but a quantity of such phrases as are proper to express all possible ideas.— This kind of abundance is obtained, by *adjection* or adding, and by *variation*. Adjection is, when we add words, or even propositions, to other words or propositions. The words,

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which may be joined to others, are either *adjectives*, *substantives*, *adverbs*, *verbs*, or *synonyma*. Beside what grammar teaches with regard to purity, rhetoric informs us that *epithets* should be *just*, that is, agreeable to the idea of the primitive word to which they are added; so that we should not say a *pale* statue, nor that the *blue* sky does not give us rain, &c. and in general, it forbids the too frequent use of epithets, even the most just, because by their abuse the discourse is enervated. It teaches us likewise, that in using *synonyma* the last should always be the most energetic; that these adjectives should be always necessary, and should express some essential property of the object, &c. Therefore to amplify a proposition, and to render it more conspicuous, or more persuasive, they make use of the adjection of several parts of speech, and sometimes even all of them: and they add other entire propositions, which serve to elucidate the subject itself, or some property of the subject, or to shew the connexion. It is here that rhetoric furnishes instructions relative to the *periphrasis* and *allusion*, and to the *topics* and common places included in this little verse: *Quis, quid, ubi, quibus, auxiliis, cur, quomodo, quando?* which it teaches to amplify by similitudes, opposites, examples, testimonies, praise, blame, &c.

*Variation* is either grammatical, rhetorical, or logical. The grammatical is, when we change the parts of a discourse, as for example, the infinitive of a verb into a substantive, and so of the rest. The rhetorician does the same by *tropes* and *figures*. The *trope* changes, in some degree, the natural signification of a word. There are four principal tropes, which are the *metaphor*, *metonymy*, *synecdoche*, and *irony*. The *metaphor* makes use of words which include a comparison or simile, and the *allegory* continues and amplifies that comparison. The *metonymy* is of four kinds,

(1.) *causa pro effectu*, when the cause is put for the effect: (2.) *effectus pro causa*, or the effect for the cause: (3.) *subiectum pro adjuncto*, the principal object for a quality of that object: and (4.) *adjectum pro subiecto*, a property or quality for the object itself. We may also refer to the metonymy what rhetoricians call the *metalepsis*, when we put the antecedent for its consequent, or the consequent for its antecedent; and the *hypallage*, when we transpose the object and the quality of the object; as when we say, the people gape after nothing but places of public entertainment, for the places of public entertainment are filled with the people. The *synecdoche* puts sometimes a part for the whole, and sometimes the whole for a part. The *heterosis*, the *hyperbole* or exaggeration, and the *antonomasia*, are species which belong to this genus. The *irony* makes use of words whose signification is directly contrary to what it intends.

*Figures* are modes of expression which represent a thought either more forcibly or agreeably than in the common method. They are of two kinds. The one are said to be of *diction*, and imply either a deficiency, a superfluity, or a repetition of words of like import, and are almost always bad: and the others are called *sententious*, and are either *probatory*, *amplificatory*, or *affectuous*; and may be considered either as useful or agreeable. We will begin with the figures of diction, and endeavor, at least, to make them intelligible by their names: and here we must familiarize ourselves with certain technical terms. We must know, for example, that an *ellipsis* signifies an omission of one or more words; an *asyndeton*, the omission of the copulative *and*; *pleonasmus* are superfluous words; *polyasyndeton*, a redundancy of the copulative *and*; *synonyma* are words or phrases of the same meaning; *anacrostich*, a word repeated two or more times, but taken in a



different sense; *placis*, a word repeated in a different sense, but in the same phrase; *anaphora*, the same word repeated at the beginning of several successive phrases or periods; *epiphora*, or *epistrophe*, the same word repeated at the end; *synchysis*, the repetition of a word at the beginning and the end of a phrase; *epanalepsis*, a repetition of the same phrase at the beginning and end of a period; *anadiplosis*, when a word that ends one period begins the next; *epanodus*, when two or more words are used alternately in an inverted order; *epizeuxis*, the immediate repetition of two words; *climax* or gradation, when a word repeated connects a phrase with that which follows; *polyptoton*, when the same word is repeated in different senses, and with different terminations; *paronomasia* makes use of several words that have the same termination; *parechthesis*, when words are used which have syllables that have the same sound; *homoteleuton*, when the words that are placed at the end of each phrase rhyme with each other; *isomacrotism*, when phrases end with words which are in the same case, or in the same sense; and lastly, *paremmenon*, when words are connected whose origin and etymology are the same.

With regard to the *sententious figures*, the PROBATORY are the *prolepsis*, or anticipation, when we prevent objections by refuting them; the *subjection*, when we refute several objections at the same time; *communication*, when we may be said to consult our audience, and suppose that they are of our opinion; *confession*, when we grant our adversary all that he demands, without doing ourselves any prejudice; *concession*, when we allow a part of what is demanded, reserving the strongest argument. The principal figures of the AMPLIFICATORY are called the *maxima*, or sentence, when we make use of a general opinion, a common proverb; *noema*, when we apply this saying to

any one; *chria*, when we cite a like sentence with the name of its author; *distributum*, when we divide a whole into parts, or a genus into its species; *etiology*, when we add to any proposition the reason from whence it arises; *color*, when we make use of a plausible reason; *hypotyposis*, or description, when we paint an object in lively and natural colours; *imago*, or *icon*, when, by the aid of the particles of similitude, we make a short comparison; *paradigma*, when we cite an example; *comparatio*, or similitude, when we make a comparison by a *prolepsis* and *apodosis*; *collatio*, when we present two objects, in order to make their conformity or difference appear more evident; *dissemblance*, when we shew the disagreement between two objects; *paradiastole*, when we distinguish two objects which are commonly confounded; *antimastole*, when we produce a different sense by the transposition of words; *antitheton*, when we join two contraries; *animeron*, when we assert a fact, or deny it with judgment; *digression*, when we quit the principal subject to treat on such as are accessory and relative to it; *transition*, when we pass from one subject to another; *rejection*, when we refer an object to another part; *revocation*, when, after a short digression, we restore the thread of the discourse; *epiphonema*, when we end a discourse by an energetic sentence; *anexesis*, when we exaggerate a matter too much; *topos*, when we pretend to be unwilling to say a thing and yet say it at the same time; *incrementum*, when we speak by gradation; *periphrasis*, or circumlocution, when we make use of many words to express that which might have been said in a few. The principal figures of the AFFECTUOUS are *exclamation*, when we express ourselves with great emphasis on any subject; *interrogatio*, when we propose any thing in the form of a question; *dubitatio*, when we doubt, or seem to doubt of what is said; *correctio*, when we re-

voke what we have said, in order to put something else in its place; *reticentia*, when we interrupt the discourse; *sermocinatio*, when we make some person speak; *prosopopæia*, when we make some other being than man speak, as some inanimate object, &c. *apostrophe*, when we direct our discourse to one that is not present; *paranisi*, when we excite to joy and gaiety; *parrhesia*, when having something disagreeable to say, we soften it with something agreeable; *absecratio*, when we pray, intreat, implore, or conjure; *admiratio*, when we admire; *votum*, when we wish, or make a vow; *execratio*, when we make imprecations; *sarcasm*, when we ridicule the dead, the dying, or unfortunate; *diapir*, when we ridicule any other subject, or treat any object with contempt; *asteism*, when we rally agreeably; *charientism*, when we reply with politeness and pleasantry to any thing rude or illnatured; *mimesis*, when we repeat the words of another in a jeering tone. Thus much for tropes and figures.

(To be continued.)

### ELOQUENCE.

(Continued from page 59.)

WITH regard to the division or partition, it is only necessary to examine the nature and quality of the theme, to find the natural division of which it is susceptible. It is sometimes drawn from the efficient cause, or from the form, matter, effects, accessories, circumstances, the end, the integrity, utility, and pleasure, from the ease or necessity, or from their opposites; or from historic themes, or from the events which have preceded, accompany, or follow the matter, or else from the polemic themes, from the affirmative or negative opinion, or from the orator's private opinion, &c. We must remark here, that the divisions should not be too numerous: two, three, or at most four, are sufficient: a great

number of parts is absurd. The lines of the divisions should be conspicuous, and the matter of one should not run into that of another.

The arguments are drawn from the nature of the subject that is treated on, from the principles of the doctrine to which it belongs, or from experience. They are drawn, either directly or indirectly, from all the general topics of which the subject is susceptible; and they are applied, either to the subject itself, or to the audience, or the orator. In the first case, they are called *persuasive*, in the second, *affecting*, because they are made use of to move the passions; and, in the third, *conciliating*, seeing they tend to procure the orator the favor or indulgence of his auditory.

The invention of the exordium is likewise very simple. It is formed merely by adding to the proposition an etiology, which affords a subject or else an amplification: and in these two parts we find the matter of a double exordium; the one of which is called by *antecedents* and *consequents*, and the other by *thesis* and *hypothesis*. We must also remark here, that the exordium should not be too long, nor florid, and still less should it be mean and vulgar. The orator should not tire his auditors at the beginning with prolixity, nor should he soar aloft on the wings of his eloquence and lose himself in the clouds, or tear up the earth with the impetuosity of his passion.

Of all the parts of a discourse, that where the invention is most particularly concerned is in the *thoughts*. For the invention is extended not only to the plan and disposition of the discourse, but to the entire execution also: as every rational discourse must consist not of a mere arrangement of phrases, but of a regular chain of thoughts expressed in proper terms. The thoughts form therefore the essential part of eloquence, the words and phrases being nothing more than the dress or ornament: and the facul-

ty of producing these thoughts is that which is called invention.

The thoughts, therefore, are the productions which result from the operations of the imagination and reflection; or the expression of ideas that the mind conceives, either by intuition or by the examination of every object that it perceives. The general precept that the art of eloquence here lays down is, that, in the management of a discourse, the principal care should be to produce thoughts which are pleasing and solid, although, destitute of every ornament whatever, seeing that truth of itself, in what manner soever it appears, is at all times worthy of esteem, and, on the contrary, the most brilliant expressions, when destitute of solid thoughts, form but an idle jargon, that is absurd and contemptible: in short, that the orator should have some regard to the words, but his principal attention should be to the thoughts. The second rule is, that the thoughts should be simple, natural, clear, unaffected, and not labored nor forced, in order to make a parade of the understanding, but they should constantly arise from the subject itself on which we treat, and should even appear inseparable from it, and so natural to it, that each one would imagine that he should have thought and expressed himself on that subject exactly in the same manner.

Truth is the primary quality and the foundation of thoughts: these are the images of things, as words are the images of them: but images cannot be true without having a strict resemblance to what they represent. Therefore a thought is either true or false, according as it makes a just or unjust representation of things; and it is more or less just, according as it corresponds more or less with the object it is to represent; as the habit does to the body. When it shines by seeming resemblance, only, it is mere tinsel. It is not sufficient, however, that a thought is

strictly true; for by a mere regard to veracity it may become *trivial*. It should also be new or uncommon, and contain something that may effect or surprise. Truth never appears to so much advantage in a discourse, as when accompanied by elevated thoughts, such as fill the mind with grand ideas. It is by the sublimity of conception that the human mind is transported; but we should not always endeavor to transport. This elevation, this sublime, should be agreeable to the nature of the subject; and even the degree of elevation should correspond to the matter on which we treat.

Beside those thoughts which are *true, uncommon, and elevated*, there are others which are *noble and agreeable, pleasing, tender and graceful*, and are often equally delightful with the sublime in a discourse. Sometimes the whole excellence of a thought consists in its *naivety*: and this naivety consists in a manner that is ingenuous and unaffected, but at the same time sprightly and sensible. There is a third species of thoughts which derive all their merit from *delicacy*: these form the most refined productions, the flower of the human mind; but they are to be used with moderation, for nothing is more apt to cloy than the abuse, or the continual use of delicate expressions. Besides these ingenious thoughts, the children of imagination, there are others that arise from *sensibility*, and where the affections appear to be more concerned than the understanding. There is also a species of thoughts that are called *brilliant*, whose whole merit consists in a mode of expression that is short, lively, and sententious; that please by a pointed wit; or that strike by a bold novelty, or an ingenious and uncommon turn: these brilliant thoughts form what may be literally called the essence and excellence of wit; and it is by these that common thoughts are made to pass for more than they are really worth: a

merit trifling indeed; an art unknown to the writers of the golden age, and which was introduced by Seneca in the decline of eloquence, revived and too frequently used, in our day, by all writers of mean abilities, even among those nations who esteem themselves the most sensible in Europe: but they are examples which should be shunned like the plague, by every one who would acquire a sound eloquence, or not debase that which nature has given him.

*(To be continued.)*

#### PRONUNCIATION or DELIVERY.

*(Continued from page 61.)*

**I**N order to be fully and easily understood, the four chief requisites are, a due degree of loudness of voice; distinctness; slowness; and propriety of pronunciation.

The first attention of every public speaker, doubtless must be, to cause himself to be heard by all those to whom he speaks. He must endeavor to fill with his voice, the space occupied by the assembly. This power of voice, it may be thought, is wholly a natural talent. It is so in a good measure; but, however, may receive considerable assistance from art. Much depends for this purpose on the proper pitch, and management of the voice. Every man has three pitches in his voice; the high, the middle, and the low one. The high is, that which he uses in calling aloud to some one at a distance. The low is, when he approaches to a whisper. The middle is that which he employs in common conversation, & which he should use in public discourse. For it is a great mistake, to imagine that one must take the highest pitch of his voice, in order to be well heard by a great assembly. This is confounding two things which are different, loud-

ness, or strength of sound, with the key, or note on which we speak.—A speaker may render his voice louder, without altering the key; & we shall always be able to give most body, most persevering force of sound, to that pitch of voice, to which in conversation we are accustomed.—Whereas, by setting out on our highest pitch or key, we certainly allow ourselves less compass, and are likely to strain and outrun our voice before we have done. We shall fatigue ourselves, and speak with pain; and whenever a man speaks with pain to himself, he is always heard with pain by his audience. Give the voice therefore full strength and swell of sound; but always pitch it on your ordinary speaking key. Make it a constant rule never to utter a greater quantity of voice, than you can afford without pain to yourselves, and without any extraordinary effort. As long as you keep within these bounds, the other organs of speech will be at liberty to discharge their several offices with ease; and you will always have your voice under command. But whenever you transgress these bounds, you give up the reins, and have no longer any management of it. It is an useful rule, in order to be well heard, to fix our eye on some of the most distant persons in the assembly, and to consider ourselves as speaking to them. We naturally and mechanically utter our words with such a degree of strength, as to make ourselves to be heard by one to whom we address ourselves, provided he is within the reach of our voice. As this is the case in common conversation, it will hold also in public speaking. But remember, that in public as well as in conversation, it is possible to offend by speaking too loud. This extreme hurts the ear, by making the voice come upon it in rumbling indistinct masses; besides its giving the speaker the disagreeable appearance of one who endeavors to



compel assent, by mere vehemence and force of sound.

To be well heard, and clearly understood, distinctness of articulation contributes more, perhaps, than mere loudness of sound. The quantity of sound necessary to fill even a large space, is smaller than is commonly imagined; and with distinct articulation, a man of a weak voice will make it reach further, than the strongest voice can reach without it. To this, therefore, every public speaker ought to pay great attention. He must give every sound which he utters its due proportion, and cause every syllable, and even every letter in the word which he pronounces, to be heard distinctly; without whispering, or suppressing any of the proper sounds.

In order to articulate distinctly, moderation is requisite with regard to the speed of pronouncing. Precipitancy of speech, confounds all articulation, and all meaning. We need scarcely observe, that there may be also an extreme on the opposite side. It is obvious, that a lifeless, drawing pronunciation, which allows the minds of the hearers to be always outrunning the speaker, must render every discourse insipid and fatiguing. But the extreme of speaking too fast is much more common, and requires the more to be guarded against, because, when it has become a habit, few errors are more difficult to be corrected. To pronounce with a proper degree of slowness, and with full and clear articulation, is the first thing to be studied by all who begin to speak in public; and cannot be too much recommended to them.—Such a pronunciation, gives weight and dignity to their discourse. It is a great assistance to the voice, by the pauses and rests which it allows it more easily to make; and it enables the speaker to swell all his sounds, both with more force and more music. It assists him also in preserving a due command of himself; whereas

a rapid and hurried manner, is apt to excite that flutter of spirits, which is the greatest enemy to all just execution in the way of oratory, "*Promptum fit or,*" says Quinctilian, "*non præceptis, moderatum, non lentum.*"

After these fundamental attentions to the pitch and management of the voice, to distinct articulation, and to a proper degree of slowness of speech, what a public speaker must further study, is, a propriety of pronunciation; or the giving to every word, which he utters, that sound which the most polite usage of the language appropriates to it; in opposition, to broad, vulgar, or provincial pronunciation. This is requisite, for speaking intelligibly, and with grace or beauty. Instructions concerning this article, can be given by the living voice only. But there is one observation, which it may not be improper here to make. In the English language, every word which consists of more syllables than one, has one accented syllable. The accent rests sometimes on the vowel, sometimes on the consonant. Seldom, or never, is there more than one accented syllable in any English word, however long; and the genius of the language requires the voice to mark that syllable by a stronger percussion, and to pass more slightly over the rest.—Having learned the proper seats of these accents, it is an important rule, to give every word just the same accent in public speaking, as in common discourse. Many persons err in this respect. When they speak in public, and with solemnity, they pronounce the syllables in a different manner from what they do at other times.—They dwell upon them, and protract them; they multiply accents on the same word; from a mistaken notion, that it gives gravity and force to their discourse, and adds to the pomp of public declamation. Whereas, this is one of the greatest faults that can be committed in pronunciation; it makes what is called, a theatrical, or

mouthed manner; and gives an artificial affected air to speech, which detracts greatly from its agreeableness and impression.

We proceed to treat of those higher parts of delivery, by studying which, a speaker has something farther in view, than merely to render himself intelligible, and seeks to give grace and force to what he utters.—

These may be comprised under four heads, emphasis, pauses, tones, and gestures. Let us only premise, in general, to what we are to say concerning them, that attention to these articles of delivery is by no means to be confined, as some may imagine, to the more elaborate, and pathetic parts of a discourse. There is, perhaps, as great attention requisite, and as much skill displayed, in adapting emphasis, pauses, tones, and gestures, properly, to calm and plain speaking; and the effect of a just and graceful delivery will, in every part of a subject, be found of high importance for commanding attention, and enforcing what is spoken.

First, Let us consider emphasis; by this, is meant a stronger and fuller sound of voice, by which we distinguish the accented syllable of some word, on which we design to lay particular stress, and to show how it affects the rest of the sentence. Sometimes the emphatic word must be distinguished by a particular tone of voice, as well as by a stronger accent. On the right management of the emphasis, depends the whole life and spirit of every discourse. If no emphasis be placed on any words, not only is the discourse rendered heavy & lifeless, but the meaning often ambiguous. If the emphasis be placed wrong, we pervert and confound the meaning wholly. To give a common instance; such a simple question as this: "Do you ride to town to-day?" is capable of no fewer than four different acceptations, according as the emphasis is differently placed on the words. If it be pronounced thus; do

you ride to town to-day? the answer may naturally be. No; I send my servant in my stead. If thus; Do you ride to town to-day? Answer, No; I intend to walk. Do you ride to town to-day? No; I ride out into the fields. Do you ride to town to-day? No; but I shall to-morrow.—In like manner, in solemn discourse, the whole force and beauty of an expression often depends on the accented word; and we may present to the hearers quite different views of the same sentiment, by placing the emphasis differently. In the following words of our Saviour, observe in what different lights the thought is placed, according as the words are pronounced. "Judas betrayest thou the son of man with a kiss?" *Betrayest thou*—makes the reproach turn, on the infamy of treachery. *Betrayest thou*—makes it rest, upon Judas's connection with his master. *Betrayest thou the son of man*—rests it, upon our Saviour's personal character and eminence. *Betrayest thou the son of man with a kiss?* turns it, upon his prostituting the signal of peace and friendship, to the purpose of a mark of destruction.

In order to acquire the proper management of the emphasis, the great rule, and indeed the only rule possible to be given is, that the speaker should study to attain a just conception, of the force and spirit of those sentiments which he is to pronounce. For to lay the emphasis with exact propriety, is a constant exercise of good sense, and attention. It is far from being an inconsiderable attainment. It is one of the greatest trials of a true and just taste; and must arise from feeling delicately ourselves, and from judging accurately, of what is fittest to strike the feelings of others.—There is as great a difference between a chapter of the bible, or any other piece of plain prose, read by one who places the several emphasis every where, with taste and judgment, and by one who neglects or mistakes

them, as there is between the same tune played by the most masterly hand, or by the most bungling performer.

In all prepared discourses, it would be of great use, if they were read over or rehearsed in private, with this particular view, to search for the proper emphasis before they were pronounced in public; marking, at the same time, with a pen, the emphatical words in every sentence, or at least in the most weighty and affecting parts of the discourse, and fixing them well in memory. Were this attention oftner bestowed, were this part of pronunciation studied with more exactness, and not left to the moment of delivery, as is commonly done, public speakers would find their care abundantly repaid, by the remarkable effects it would produce upon their audience. Let us caution, at the same time, against one error, that of multiplying emphatical words too much. It is only by a prudent reserve in the use of them, that we can give them any weight. If they recur too often; if a speaker attempts to render every thing which he says of high importance, by a multitude of strong emphasis, we soon learn to pay little regard to them. To crowd every sentence with emphatical words, is like crowding all the pages of a book with italic characters, which as to the effect, is just the same with using no such distinction at all.

(To be continued.)

A DIALOGUE between DEMOSTHENES, and CICERO; wherein is exhibited the Difference between an Orator and a real Philosopher.

**Cicero.** I N my opinion you are but little the better for having lived in Plato's days, and been his disciple.

**Demosthenes.** Did you never observe any thing in my orations, you have

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read them so carefully, that favoured of Plato's maxims, and his manner of persuading?

**Cicero.** You mistake my meaning: you were certainly the greatest orator that ever Greece produced, but then you were nothing but an orator. As for me, who never knew any thing of Plato but in his writings, and who lived three hundred years after his time, I endeavoured to imitate him in his philosophy: I brought the Romans acquainted with it, and was the first who introduced that manner of writing amongst them. In short, I endeavored as much as possibly I could to join eloquence and philosophy together in the same person.

**Demosthenes.** And so you believe that you have been a very great philosopher?

**Cicero.** He is a philosopher who loves wisdom, and endeavors to make himself learned and virtuous; and, without vanity, I think that I deserve the title.

**Demosthenes.** Of an orator, you do; for you have been the most famous of your nation, and even the Greeks who lived in your time admired you: but for that of a philosopher, you must pardon me, it is not so easily acquired.

**Cicero.** You do not know how much trouble it cost me, my daily toils, and nightly watchings, my meditations, the books which I have read, the masters whom I have attended, and the treatises which I have written.

**Demosthenes.** All this does not make you a philosopher.

**Cicero.** What will then?

**Demosthenes.** You must do what you sincerely said of Cato, study philosophy, not barely with a design to discover the truth of things, and to be able to argue as most men do, but to practise it also.

**Cicero.** And did I not do it? did I not live up to the doctrines of Plato?

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and Aristotle, which I had embraced.

*Demosthenes.* Let Aristotle alone; perhaps I cannot allow of his being a philosopher; I can entertain no great opinion of a Grecian always engaged to a king, nay to Philip; and as for the maxims of Plato, I will maintain that you never followed them.

*Cicero.* During my youth, and even the greatest part of my days, I must confess that I led the active and laborious life of those whom Plato calls politicians; but when the state of my country was changed, and I could no longer be useful to it by being at the head of affairs, I endeavored to serve it by my knowledge of the sciences; and for that purpose retired to my country-seat, and spent my time in the contemplation and study of truth.

*Demosthenes.* That is to say, philosophy was your Pis-aller, and when you could no longer have any share in the administration, you endeavored to distinguish yourself by your learning: so that it was your own glory, more than virtue, that you aimed at.

*Cicero.* To speak the truth, I always loved glory as the necessary consequence of virtue.

*Demosthenes.* Rather say, you coveted a great deal of glory, and very little virtue.

*Cicero.* What grounds have you for judging so ill of me?

*Demosthenes.* Your own orations; for at the same time that you set up for a philosopher, did not you make those fine speeches, in which you flattered your tyrant Cæsar more grossly, than ever Philip was flattered by his slaves? and yet it is very well known how little you loved him: and this, your letters written during his life-time to Atticus, and produced after his death, sufficiently shewed.

*Cicero.* It is absolutely necessary to suit one's self to the times, and to sooth a tyrant, lest he should grow more tyrannical,

*Demosthenes.* Spoken like an excellent orator, but very poorly for a philosopher! But, pray now what came of your philosophy after Cæsar's death? What was it that obliged you to engage yourself in state-affairs again?

*Cicero.* The Roman People, who looked on me as on the only prop and defence of their country.

*Demosthenes.* Your vanity persuaded you so, and made you at last the bubble of a young fellow. But to return to the point; you have always been an orator, never a philosopher.

*Cicero.* And was you ever any thing else?

*Demosthenes.* No, nor never pretended to it, I deceived no body; for I was soon sensible that I must take to the study of rhetoric or philosophy; either of them was sufficient to employ a man's time. A thirst of glory always swayed me, and I thought it a fine thing to govern a whole people by my eloquence; and when I was only a citizen, and a tradesman's son, to be able to resist the power of Philip: I had a value for the liberty of Greece, and for the public weal; but I must confess that I had a greater value for myself, and was very sensible of the pleasure of receiving a garland on the public theatre, and of having my statue erected with a beautiful inscription.— Now I can behold things in a quite different light, and am convinced of the truth of what Socrates said to Gorgias, "That eloquence was not so fine a thing as he thought, should it even gain its end, and make a man absolute master of the commonwealth." This is a pitch we both arrived at, yet acknowledge the truth, we neither of us were the happier for it.

*Cicero.* Our lives, I own, have been filled with toils and dangers; scarce had I pleaded for Roscius, when I was obliged to fly into Greece to avoid Sylla's anger. The accusation



of Verres also raised me up a great many enemies. During my consulship, the time of my greatest glory, I was exposed to the greatest toils, and greatest dangers. Several times my life was manifestly hazarded, and the hatred that I then drew upon me, ended in my exile. In short, my eloquence caused my death, and had I not employed it so much against Anthony, I should still be alive. I make no mention of your misfortunes, it would be in vain to recal them to mind; but I think we may both blame the destinies, or rather our hard fortunes which brought us into the world in so corrupt an age, that we could neither reform our republics, nor prevent their ruins.

*Demosthenes.* Our judgments, not our fortunes, are to be blamed, we undertook an impossible thing; for it was not the people who forced us to take the administration of affairs upon ourselves, nor did our births engage us in it. I can forgive a prince who is born to the throne, for governing a state which the Gods have intrusted to his care, as well as possibly he can, because by his birth he is obliged to do it: nor can he disengage himself, let the state be in never so bad a condition. But a private man ought to think of nothing but governing himself and his family; he ought neither to covet public offices, nor endeavour to attain them. If they force them upon him, he may accept of them for the love he bears his country. But as soon as his hands are tied up from doing good, and that his citizens will neither be governed by law nor reason, he ought to return to his own private station, and deplore those public misfortunes which we cannot prevent.

*Cicero.* So in your reckoning my friend Pomponius Atticus was wiser than myself, or even than Cato whom we have so much cried up.

*Demosthenes.* Doubtless Atticus was a true philosopher: Cato was too obstinately bent upon the redressing

the grievances of a people who at the same time were resolved to lose their liberties, and you too easily yielded to the fortune of Caesar; at least you did not preserve your dignity as you ought to have done.

*Cicero.* But is not eloquence a fine thing, and a noble gift of the Gods?

*Demosthenes.* If you consider it in itself, it is a fine thing, but often corrupted in the use of it, when employed in flattering the passions of the people, and gratifying our own: and what else did we, when we declaimed with so many bitter invectives, I against Midias or Eschinas, and you against Piso, Vatinius, or Anthony? How often have our passions and interests obliged us to sin against justice and truth? the true use of eloquence is to set truth in its fairest light, and to incline others to follow their greatest interest; that is, to cultivate justice and all other virtues. This is the use that Plato made of his eloquence, in which neither of us has followed his example.

#### PHILOSOPHY of PLATO; and MEMOIRS of the PHILOSOPHER.

PLATO was an Athenian. It is said, that in his very infancy he gave marks of his future eloquence and wisdom. While yet but a youth he had great success in poetry; he composed tragedies, understood music, and was one of the most distinguished auditors of Socrates. Having made himself master of the opinions of Heraclitus and Parmenides, he has blended them with the rest of his philosophy. After the death of his master he went into Italy, to attend the lectures of the Pythagorean philosophers, from whom he received instructions in physics and metaphysics. From thence he went into Egypt. It has been reported also that he travelled into Palestine; but this is doubted, as he seemed entirely unacquainted with the Jewish learning.

Upon his return he still availed himself of the instructions of Eurytus and Archytus; and he also made a purchase of the books of the Pythagorean philosophers, particularly those of Timeus. So many masters rendered him a syncretist; that is, they made him of all sects without attaching him to any; and this is the reason that his writings seem to contain no fixed opinions. When settled at home he began to make choice of a place of exercise, situate in one of the suburbs of the city of Athens, and there he opened a school, where he taught philosophy by the dialogistic method, previously requiring his pupils to go through a course of mathematics. He had an incredible number of hearers, among whom were several young men of quality, and even some celebrated courtizans. This philosopher has been equally the object of the highest applause and the most virulent censure. There was scarcely any subject that he did not touch upon: among others, he undertook to trace out the plan of a republic, in which he introduced many schemes that may be considered as the effects of a bold, if not a chimerical, imagination. Dion having recommended him to Dionysius, of Syracuse, he made three voyages to the court of that prince, where he was held in great estimation. In the last of these he was taken by pirates, and sold for a slave. Upon his return to Athens, he died on the day on which he was born, aged eighty-one, having thus arrived at his great climacteric year. The style of his writings is held as the model of elegance, and seems a species of composition between prose and poetry.— He always made use of dialogue. He availed himself much of the opinions of the philosophers who went before him; but at the same time he ascribed to them many things which they would not have avowed.

The philosophy of Plato in general has been very much celebrated; but there are several causes which

render it difficult, and in some places even unintelligible.—The twofold method which this philosopher made use of may be reckoned to contribute to this; as also that figurative and poetic style which he always used: besides those, the subtilty of the dialectic, which involved all subjects in doubt and incertitude; his abstracted physical ideas, which he always makes use of as real existences; the extraneous and mutilated opinions of other philosophers, which he has united with his own; but particularly that syncretism which he ever aims at, in which he endeavors to reconcile all, even the incompatible opinions of former philosophers, and to blend them into one system, such as those of Socrates, Pythagoras, Heraclitus, Parmenides, and the Eristic sect. It was in order to attain this end that he made those alterations in the dogmas of every sect, mangling them in such a manner as to adapt them more easily to his scheme, and thus depriving us of the knowledge of the true state of ancient philosophy. The numerous schools which have risen from his, under the name of academies, have only served to increase our embarrassment; but of all inventors of absurdity, perhaps those of the Platonists, who have written since the birth of our Saviour, are the most complete. They have scarce found any thing either praise-worthy, or reasonable, in the doctrines of their master that they did not attempt to deface.

As far as we are able at this period to give a sketch of Platonic philosophy in its original, the following may serve. Plato proposed as an object of philosophical research, on one hand, things which in their own nature existed, that is *intelligible* things; and, on the other, things which have a reference to civil life, and which he called *active* things. He divided philosophy into three parts, namely, *dialectic*, *contemplative* and *active*. In the first he taught, that our know-

ledge of truth is not to be obtained by the senses, but that the soul alone is the proper judge; that it can consider things that are constant, and such as are transient; that science, or knowledge, springs from the former, and opinion, or probability, from the latter. He affirmed, that memory was only a chain of sensations; that that the soul is originally a blank page, destitute of all marks whatsoever; that it exercised its intellectual functions long before its entrance into the body; and that all the ideas it seems to acquire when united to the body, are but remembrances. Ideas were, according to him, the first intelligible things, and were afterwards imprinted upon matter, but existed before it. He admitted a practical judgment. In theology he began by establishing two causes; one by which all things exist, and another from which they proceed. God is the former; matter the latter. This last furnishes the materials, of which the body is formed. It is possessed of a passive and irregular force, by which it is agitated in different directions; & this is the cause that God has been prevented from subjecting it entirely, and from forming it into the best possible system. However, God is the author and source of all things, to be regarded as a being incorporeal, incorruptible, endued with reason, liberty and foreknowledge, and as the arranger and controller of matter.—The principal stress of the Platonic philosophy was laid upon the consideration of ideas, by which Plato understood intelligible beings, subsisting by themselves, and the source of all other essences. These ideas, or beings, existed primarily in the divine mind, and were themselves so many divinities; and it is the duty of man to contemplate and desire them. Next to God, and the divine intellect, Plato formed still a third principle, namely the soul of the world. He asserted, that she was an emanation from the reason of God,

and inferior to him; that she was composed of a divisible and an indivisible matter; and that, on entering into matter, she there became the principle of life in all created beings. He added to this, that there were eternal gods, and others created; that the latter were co-eval with the soul of the world, and that they were entrusted with the care of presiding over the formation of animals, and in the government of the different parts of the world; that they were the interpreters of the divine will; and that the world was filled with them. Passing from thence to the works of nature, Plato was of opinion, that the world was perfectly beautiful, that it had existed from eternity, and that it was a huge animated being. The fire and the earth were first created, after which air and water were placed between them. As the world was built upon a geometrical plan, he supposed that it would last for ever. As to the soul of man, she was separate from the soul of the world, and consequently of a divine nature, but then in an inferior degree, and with a mixture of matter, of which she is partly composed. According to this system, man is furnished with two souls; one reasonable and immortal, the other destitute of reason, and ungifted with the privilege of immortality. As to the *active* philosophy mentioned above, Plato distinguished it into *moral* and *civil*, establishing both the one and the other upon a knowledge of ideas. He constituted the sovereign good in the knowing what was good, and he made reason the judge in our chusing it. He asserted, that virtue was beautiful, and should be followed for herself alone; and that the end of all active science is to grow into a resemblance of the deity, by prudence, justice, piety, and temperance; that death delivers the soul from the prison of the body; and lastly, with regard to states, he asserted that they should be governed by philosophy.

There is a great sublimity in some of these notions, but many of them are purely visionary, and one great fault of his system consists in the little connection there is between its parts.

EXTRACTS from an ESSAY on the CAUSES of the VARIETY of COMPLEXION and FIGURE in the HUMAN SPECIES. By the REVEREND SAMUEL STANHOPE SMITH, D. D. VICE-PRESIDENT, and PROFESSOR of MORAL PHILOSOPHY, in the COLLEGE of NEW-JERSEY; and MEMBER of the AMERICAN PHILOSOPHICAL SOCIETY, held at PHILADELPHIA, for promoting Useful Knowledge. The Substance of this Essay was delivered in the annual ORATION before said SOCIETY, February 28, 1787, and published at the Request of this Body.

IN the history and philosophy of human nature, says the learned and ingenious author, one of the first objects that strikes an observer is the variety of complexion and of figure among mankind. To assign the causes of this phenomenon has been frequently a subject of curious speculation. Many philosophers have resolved the difficulties with which this inquiry is attended, by having recourse to the arbitrary hypothesis that men are originally sprung from different stocks, and are therefore divided by nature into different species. But as we are not at liberty to make this supposition, so I hold it to be unphilosophical to recur to hypothesis, when the whole effect may, on proper investigation, be accounted for by the ordinary laws of nature.\*

\* It is no small objection to this hypothesis, that those species can never be ascertained. We have no means of distinguishing how many were originally formed, or where any of them are now to be found. And they must have been

On this discussion I am now about to enter; and shall probably unfold, in its progress, some principles, the full importance of which will not be obvious, at first view, to those who have not been accustomed to observe the operations of nature with minute and careful attention. Principles, however, which, experience leads me to believe, will acquire additional evidence from time and observation.

Of the causes of these varieties among mankind I shall treat under the heads—

#### I. Of CLIMATE.

#### II. Of the STATE of SOCIETY.

In treating this subject, I shall not espouse any peculiar system of medical principles which, in the continual revolutions of opinion, might be in hazard of being afterwards discarded. I shall, as much as possible, avoid using terms of art; or attempting to explain the manner of operation of the causes, where diversity of opinion among physicians, has left the subject in doubt.

And, in the beginning, permit me to make one general remark which must often have occurred to every judicious inquirer into the powers both of moral and of physical causes—that every permanent and characteristic variety in human nature, is effected by slow and almost imperceptible gradations. Great and sudden changes are too violent for the delicate constitution of man, and always tend to destroy the system. But changes that become incorporated, and that form the character of a climate or a nation, are progressively carried on through several generations, till the causes that produce them have attained their utmost operation. In this way, the minutest causes, acting constantly, &

long since so mixed by the migrations of mankind, for the properties of each species can never be determined. Besides, this supposition unavoidably confounds the whole philosophy of human nature.



long continued, will necessarily create great and conspicuous differences among mankind.

I. Of the first class of causes, I shall treat under the head of climate.

In tracing the globe from the pole to the equator, we observe a gradation in the complexion nearly in proportion to the latitude of the country. Immediately below the arctic circle a high and sanguine colour prevails. From this you descend to the mixture of red in white. Afterwards succeed, the brown, the olive, the tawny, and at length the black, as you proceed to the line. The same distance from the sun, however, does not, in every region, indicate the same temperature of climate. Some secondary causes must be taken into consideration as correcting and limiting its influence. The elevation of the land, its vicinity to the sea, the nature of the soil, the state of cultivation, the course of winds, and many other circumstances, enter into this view. Elevated and mountainous countries are cool in proportion to their altitude above the level of the sea—vicinity to the ocean produces opposite effects in northern and southern latitudes; for the ocean being of a more equal temperature than the land, in one case corrects the cold, in the other, moderates the heat.—

Ranges of mountains, such as the Appenines in Italy, and Taurus, Caucasus and Imaus in Asia, by interrupting the course of cold winds, render the protected countries below them warmer, and the countries above them colder, than is equivalent to the proportional difference of latitude.—

The frigid zone in Asia is much wider than it is in Europe; and that continent hardly knows a temperate zone. From the northern ocean to Caucasus, says Montesquieu, Asia may be considered as a flat mountain. Thence to the ocean that washes Persia and India, it is a low and level country without seas, and protected by this immense range of hills from

the polar winds. The Asiatic is, therefore, warmer than the European continent below the fortieth degree of latitude; and, above that latitude, is much more cold. Climate also receives some difference from the nature of the soil; and some from the degree of cultivation—Sand is susceptible of greater heat than clay; & an uncultivated region, shaded with forests, and covered with undrained marshes, is more frigid in northern, and more temperate in southern latitudes, than a country laid open to the direct and constant action of the sun. History informs that, when Germany and Scythia were buried in forests, the Romans often transported their armies across the frozen Danube; but, since the civilization of those barbarous regions, the Danube rarely freezes. Many other circumstances might be enumerated which modify the influence of climate. These will be sufficient to give a general idea of the subject. And by the intelligent reader they may be easily extended, and applied to the state of particular countries.

From the preceding observations we derive this conclusion, that there is a general ratio of heat and cold, which forms what we call climate, and a general resemblance of nations, according to the latitude from the equator; subject, however, to innumerable varieties from the infinite combinations of the circumstances I have suggested. After having exhibited the *general* effect, I shall take up the capital deviations from it that are found in the world, and endeavor to shew that they naturally result from certain concurrences of these modifying causes.

Our experience verifies the power of climate on the complexion. The heat of summer darkens the skin, the cold of winter chafes it, and excites a sanguine colour. These alternate effects in the temperate zone tend in some degree to correct one another. But when heat or cold predominates

in any region, it impresses, in the same proportion, a permanent and characteristic complexion. The degree in which it predominates may be considered as a constant cause to the action of which the human body is exposed. This cause will affect the nerves by tension or relaxation, by dilatation or contraction.—It will affect the fluids by increasing or lessening the perspiration, and by altering the proportions of all the secretions.—It will peculiarly affect the skin by the immediate operation of the atmosphere, of the sun's rays, or of the principle of cold upon its delicate texture. Every sensible difference in the degree of the cause, will create a visible change in the human body. To suggest at present a single example.—A cold and piercing air chafes the countenance and exalts the complexion. An air that is warm and misty relaxes the constitution, and gives some tendency, in valetudinarians especially, to a bilious hue. These effects are transient, and interchangeable in countries where heat and cold alternately succeed in nearly equal proportions. But when the climate constantly repeats the one or the other of these effects in any degree, then, in proportion, an habitual colour begins to be formed. Colour and figure may be styled habits of the body. Like other habits, they are created, not by great and sudden impressions, but by continual and almost imperceptible touches. Of habits both of mind and body, nations are susceptible as well as individuals. They are transmitted to offspring, and augmented by inheritance. Long in growing to maturity, national features, like national manners become fixed, only after a succession of ages. They become, however, fixed at last. And if we can ascertain any effect produced by a given state of weather or of climate, it requires only repetition during a sufficient length of time, to augment and impress it with a permanent character. The sanguine coun-

tenance will, for this reason, be perpetual in the highest latitudes of the temperate zone; and we shall forever find the swarthy, the olive, the tawny and the black, as we descend to the south.

The uniformity of the effect in the same climate, and on men in a similar state of society, proves the power and certainty of the cause. If the advocates of different human species suppose that the beneficent deity hath created the inhabitants of the earth of different colours, because these colours are best adapted to their respective zones, it surely places his benevolence in a more advantageous light to say, he has given to human nature the power of accommodating itself to every zone. This pliancy of nature is favorable to the unions of the most distant nations, and facilitates the acquisition and the extension of science which would otherwise be confined to few objects, and to a very limited range. It opens the way particularly to the knowledge of the globe which we inhabit; a subject so important and interesting to man.—It is verified by experience. Mankind are forever changing their habitations by conquest or by commerce. And we find them in all climates not only able to endure the change, but so *assimilated* by time, that we cannot say with certainty whose ancestor was the native of the clime, and whose the intruding foreigner.

(To be continued.)

## HISTORY.

### A COMPENDIUM of the HISTORY of GREECE.

(Continued from page 64.)

#### Of PELOPONNESUS.

*Quest.* **W**HAT is the situation of Peloponnesus?

*Ans.* It is a peninsula, joined to the most southern part of Greece by

a narrow neck of land, near which was the famous city of Corinth.

Q. Whence had the Peloponnesus its name.

A. From Pelops the son of Tantalus: But it is now by the Turks called the Morea.

Q. How was the Peloponnesus formerly divided?

A. Into six different states or countries.

Q. Which is the first division?

A. Achaia, whose principal cities were Corinth, Sicyon, and Patrae.

Q. Are these cities famous for any thing in history?

A. Corinth was remarkable for its exceeding great riches; for producing several excellent workmen, as painters, architects, and carvers; for the Isthmian games, which were celebrated there every three years in honor of Neptune; and for the magnificent temple of that god, the avenue to which was rendered very solemn and magnificent, by rows of stately pines on either side, intermixed with the statues of such as had won the prize at the Isthmian games. Within the temple were a multitude of brazen Tritons and sea-gods, also the chariots of Neptune and his wife Amphitrite, drawn by horses of gold with ivory hoofs. The two deities were curiously carved, and by the side of Neptune was young Palæmon riding on a dolphin. Sicyon is famous for being the most ancient city that we know of in Europe, being founded in the year of the world 1895. At Patrae were temples dedicated to Minerva, Cybele, Atys, Jupiter Olympius, and Diana; to which last they sacrificed yearly a young man and a maid. Hither also the Grecians came to consult the oracles of Mercury and Vesta.

Q. What was the particular ceremony of consulting these Oracles?

A. They first perfumed their statues, and hung lamps round them; they afterwards dedicated at the altar

a medal made of the copper of that country, and then asked Mercury's statue what they had a mind to know, holding their ear close to it; then stopping their ears with their hands, they went out of the place, and the first voice they heard when they took their hands away, was looked upon as the answer of the oracle. At this city the apostle St. Andrew suffered martyrdom.

Q. Which was the second division?

A. Elis, whose principal city was Olympia, or Pisa, seated on the river Alpheus, on whose banks the Olympic games were celebrated.

Q. Is not the city Olympia famous for something else?

A. Yes; the statue of Jupiter Olympius, made by Phidias, and reckoned one of the wonders of the world.

Q. Can you give a description of it?

A. Pausanias describes it thus: It is made sitting on a throne of gold and ivory, with a crown on its head; its right-hand holds a victory of ivory, its left a sceptre of various metal, with an eagle at the top of it. The garments wrapt about him are of gold, adorned with the figures of animals and flower-de-luces in great numbers. The throne is embellished with ivory, ebony, gold, precious stones, and a multitude of embossed figures. At the foot of the throne are represented Theseus, and the rest of the heroes that accompanied Hercules to the war against the Amazons. All the place about the throne is adorned with pictures representing the labours of Hercules. On the upper part of the throne are placed the graces and the hours, who are the daughters of Jupiter, according to the poets. On the basis are seven golden figures, viz. of the Sun mounting his chariot, of Jupiter, Juno, the Graces, Mercury, Vesta, Venus, and Cupid, with many others.

Q. Had not this statue some fault?

A. Strabo says, it was out of proportion.

portion, being of such a prodigious bigness, that if it had stood upright, it must have pierced the roof of the temple in which it was placed.

Q. Which is the third division of the Peloponnesus?

A. Messenia, the principal cities of which are Messena, Pylos, and Corona.

Q. What is there remarkable of any of these cities?

A. Nothing, except of Pylos, which is said to have been the birth-place of Nestor.

Q. Which is the fourth division?

A. Arcadia, the chief cities of which were Tegea, Stymphalos, Mantinea, and Megalopolis.

Q. What is there remarkable in any of these cities?

A. Mantinea is famous for the battle of the Thebans, commanded by Epaminondas, against the Lacedæmonians, in which 10,000 Arcadians were slain, without the loss of one man on the other side. In the Spartan war this city was taken by Agis, king of Sparta, by turning the river Alpheus against its walls, and entering in at the breach which it made. Megalopolis was the birth-place of Polybius the historian. This city became so desolate, that it gave rise to the proverb, *magna civitas, magna solitudo*.

Q. Which is the fifth division?

A. Laconia, the principal city of which was Sparta or Lacedæmon.

Q. How happened this city to be called by the two different names of Sparta and Lacedæmon?

A. It was usual in those days for such as built or conquered a city, to call it after their own names. Thus great part of the Peloponnesus was at several times called Ægialea, from Ægialeus; Apia, from Apis; and Sicyonia, from Sicyon; who were all different kings of the same place. Eurrotas, who built this city, called it after the name of his only daughter, Sparta; she marrying a youth whose name was Lacedæmon, the crown,

for want of male-issue, devolved upon him: And as the city had, in compliment to his wife, been called by her name, so to the country about it he gave his own: But in process of time this distinction ceased, and both appellations were used promiscuously to express the city and country.

Q. Do you know any particulars relating to Sparta?

A. It is said to have been built A. M. 2997, in the time of the Patriarch Jacob, 1763 years before Christ; according to which account it is 983 years older than Rome. Polybius says, it was anciently 48 Greek stadia, or furlongs in circumference, which is six English miles.

Q. How is it situate?

A. Partly on a plain, encompassed on the west and south by the river Eurotas; and partly on the foot of mount Taygetus, which defends it to the north.

Q. Which is the sixth division?

A. Argolis, in which were the cities of Argos, Nemea, Troezen, Nauplia, Mycenæ, and Epidaurus.

Q. What has history left us remarkable relating to any of these cities?

A. Argos is a very ancient city, founded by Inachus in the year of the world 2197, 346 years before the departure of the children of Israel out of Egypt. Nemea is famous for its adjoining forest, which harboured a monstrous Lion, the death of which was one of the labours of Hercules: And to eternize the memory of their deliverance, the inhabitants instituted the Nemean games. At Epidaurus was the famous temple of Esculapius.

(To be continued.)

#### GENERAL DESCRIPTION of AMERICA.

(Continued from page 69.)

ANOTHER particularity in the climate of America is its ex-



cessive moisture in general. In some places, indeed, on the western coast, rain is not known; but, in all other parts, the moistness of the climate is as remarkable as the cold.—The forests wherewith it is every where covered, no doubt, partly occasion the moisture of its climate; but the most prevalent cause is the vast quantity of water in the Atlantic and Pacific Oceans, with which America is environed on all sides. Hence those places where the continent is narrowest are deluged with almost perpetual rains, accompanied with violent thunder and lightning, by which some of them, particularly Porto Bello, are rendered in a manner uninhabitable.

This extreme moisture of the American climate is productive of much larger rivers here than in any other part of the world. The Danube, the Nile, the Indus, or the Ganges, are not comparable to the Mississippi, the River St. Laurence, or that of the Amazons; nor are such large lakes to be found any where as those which North America affords.—To the same cause we are also partly to ascribe the excessive luxuriance of all kinds of vegetables in almost all parts of this country. In the southern provinces, where the moisture of the climate is aided by the warmth of the sun, the woods are almost impervious, and the surface of the ground is hid from the eye, under a thick covering of shrubs, herbs, and weeds.—In the northern provinces, the forests are not encumbered with the same luxuriance of vegetation; nevertheless, they afford trees much larger of their kind than what are to be found any where else.

From the coldness and the moisture of America, an extreme malignity of climate has been inferred, and asserted by M. de Paw in his *Recherches Philosophiques*. Hence according to his hypothesis, the smallness and irregularity of the nobler animals, and the size and enormous multiplication of reptiles and insects.

But the supposed smallness and less

ferocity of the American animals, the Abbé Clavigero observes, instead of the malignity, demonstrates the mildness and bounty of the climate, if we give credit to Buffon, at whose fountain M. de Paw has drank, and of whose testimony he has availed himself against Don Pernetty. M. Buffon, who in many places of his *Natural History* produces the smallness of the American animals as a certain argument of the malignity of the climate of America; in treating afterwards of savage animals, in Tom. II. speaks thus: "As all things, even the most free creatures, are subject to natural laws, and animals as well as men are subjected to the influence of climate and soil, it appears that the same causes which have civilized and polished the human species in our climates, may have likewise produced similar effects upon other species.—The wolf, which is perhaps the fiercest of all the quadrupeds of the temperate zone, is however incomparably less terrible than the tyger, the lion, and the panther of the torrid zone; and the white bear and hyena of the frigid zone. In America, where the air and the earth are more mild than those of Africa, the tyger, the lion, and the panther, are not terrible but in the name. They have degenerated, if fierceness, joined to cruelty, made their nature; or, to speak more properly, they have only suffered the influence of the climate: under a milder sky their nature also has become more mild. From climes which are immoderate in their temperature are obtained drugs, perfumes, poisons, and all those plants whose qualities are strong. The temperate earth, on the contrary, produces only things which are temperate; the mildest herbs, the most wholesome pulse, the sweetest fruits, the most quiet animals, and the most humane men, are the natives of this happy clime. As the earth makes the plants, the earth, and plants make animals; the earth, the plants, and the animals make man. The physical qualities of man, and

the animals which feed on other animals, depend, though more remotely, on the same causes which influence their dispositions and customs. This is the greatest proof and demonstration, that in temperate climes every thing becomes temperate, and that in intemperate climes every thing is excessive; and that size and form, which appear fixed and determinate qualities, depend notwithstanding, like the relative qualities, on the influence of climate. The size of our quadruped, cannot be compared with that of an elephant, the rhinoceros, or sea horse. The largest of our birds are but small if compared with the ostrich, the condore, and *caspare*." So far M. Buffon, whose text we have copied, because it is contrary to what M. de Paw writes against the climate of America, and to Buffon himself in many other places.

If the large and fierce animals are natives of intemperate climes, and small and tranquil animals of temperate climes, as Monsieur Buffon has here established; if mildness of climate influences the disposition and customs of animals, M. de Paw does not well deduce the malignity of the climate of America from the smaller size and less fierceness of its animals; he ought rather to have deduced the gentleness and sweetness of its climate from this antecedent.—If, on the contrary, the smaller size and less fierceness of the American animals, with respect to those of the old continent, are a proof of their degeneracy, arising from the malignity of the climate, as M. de Paw would have it, we ought in like manner to argue the malignity of the climate of Europe from the smaller size and less fierceness of its animals, compared with those of Africa. If a philosopher of the country of Guinea should undertake a work in imitation of M. de Paw, with this title, *Recherches Philosophiques sur les Européens*, he might avail himself of the same argument which M. de Paw uses, to demonstrate the

malignity of the climate of Europe, and the advantages of that of Africa. The climate of Europe, he would say, is very unfavorable to the production of quadrupeds, which are found incomparably smaller, and more cowardly than ours. What are the horse and the ox, the largest of its animals, compared with our elephants, our rhinoceroses, our sea-horses, and our camels? What are its lizards, either in size or intrepidity, compared with our crocodiles? Its wolves, its bears, the most dreadful of its wild beasts, when beside our lions and tigers? Its eagles, its vultures, and cranes, if compared with our ostriches, appear only like hens.

As to the enormous size and prodigious multiplication of the insects and other little noxious animals, "The surface of the earth (says M. de Paw,) infected by putrefaction, was over-run with lizards, serpents, reptiles, and insects monstrous for size, and the activity of their poison, which they drew from the copious juices of this unentivated soil, that was corrupted and abandoned to itself, where the nutritive juice became sharp, like the milk in the breast of animals which do not exercise the virtue of propagation. Caterpillars, crabs, butterflies, beetles, spiders, frogs, and toads, were for the most part of an enormous corpulence in their species, and multiplied beyond what can be imagined. Panama is infested with serpents, Carthage with clouds of enormous bats, Porto Bello with toads, Surinam with *kakerlacs* or *cucarachas*, Guadalupe, and the other colonies of the islands, with beetles, Quito with niguas or chegoes, and Lima with lice and bugs. The ancient kings of Mexico, and the emperors of Peru, found no other means of ridding their subjects of these insects which fed upon them, than the imposition of an annual tribute of a certain quantity of lice.—Ferdinand Corte, found bags full of them in the palace of Montezuma." But this argument, exaggerated as it

is, proves nothing against the climate of America in general, much less against that of Mexico. There being some lands in America, in which, on account of their heat, humidity, or want of inhabitants, large insects are found and excessively multiplied, will prove at most, that in some places the surface of the earth is infested, as he says, with putrefaction; but not that the soil of Mexico, or that of all America, is putrid, uncultivated, vitiated, and abandoned to itself. If such a deduction were just, M. de Paw might also say, that the soil of the old continent is barren, and corrupt; as in many countries of it there are prodigious multitudes of monstrous insects, noxious reptiles and vile animals, as in the Philippine Isles, in many of those of the Indian archipelago, in several countries of the south of Asia, in many of Africa, and even in some of Europe. The Philippine Isles are infested with enormous ants and monstrous butterflies; Japan with scorpions; South of Asia and Africa with serpents; Egypt with asps; Guinea and Ethiopia with armies of ants; Holland with field-rats; Ukrania with toads, as M. de Paw himself affirms. In Italy the Campagna di Roma (although peopled for so many ages,) with vipers; Calabria with tarantulas; the shores of the Adriatic sea with clouds of gnats; and even in France, the population of which is so great and so ancient, whose lands are so well cultivated, and whose climate is so celebrated by the French, there appeared, a few years ago, according to M. Buffon, a new species of field-mice, larger than the common kind, called by him *Surmulo*, which have multiplied exceedingly, to the great damage of the fields. M. Bazin, in his Compendium of the History of Insects, numbers 77 species of bugs, which are all found in Paris and its neighbourhood. That large capital, as Mr. Bomare says, swarms with those disgusting insects. It is true that there are places in America, where the mul-

titude of insects, and filthy vermin, make life irksome; but we do not know that they have arrived to such excess of multiplication as to depopulate any place, at least there cannot be so many examples produced of this cause of depopulation in the new as in the old continent, which are attested by Theophrastus, Varro, Pliny, and other authors. The frogs depopulated one place in Gaul, and the locusts another in Africa. One of the Cyclades was depopulated by mice; Aniclas, near to Taracina, by serpents; another place, near to Ethiopia, by scorpions and poisonous ants; and another by scolopendras; and not so distant from our own times, the Mauritius was going to have been abandoned on account of the extraordinary multiplication of rats, as we remember to have read in a French author.

(To be continued.)

#### HISTORY of the DISCOVERY of AMERICA, by CHRISTOPHER COLUMBUS.

(Continued from page 71.)

PRINCIPLES and arguments of various kinds, and derived from different sources, induced him to adopt this opinion, seemingly as chimerical as it was new and extraordinary. The spherical figure of the earth was known, and its magnitude ascertained with some degree of accuracy. From this it was evident, that the continents of Europe, Asia, and Africa, formed but a small portion of the terraqueous globe. It was suitable to our ideas concerning the wisdom and beneficence of the Author of Nature, to believe that the vast space, still unexplored, was not covered entirely by a waste unprofitable ocean, but occupied by countries fit for the habitation of man. It appeared likewise extremely probable, that the continent, on this side of the globe, was balanced by a proportional quantity of land in the other hemisphere. These con-

elusions concerning the existence of another continent, drawn from the figure and structure of the globe, were confirmed by the observations and conjectures of modern navigators. A Portuguese pilot, having stretched farther to the west than was usual at that time, took up a piece of timber artificially carved, floating upon the sea; and as it was driven towards him by a westerly wind, he concluded that it came from some unknown land, situated in that quarter. Columbus's brother-in-law had found to the west of the Madeira isles, a piece of timber fashioned in the same manner, and brought by the same wind; and had seen likewise canes of an enormous size floating upon the waves, which resembled those described by Ptolemy as productions peculiar to the East Indies. After a course of westerly winds, trees torn up by the roots, were often driven upon the coasts of the Azores, and at one time the dead bodies of two men, with singular features, which resembled neither the inhabitants of Europe nor of Africa, were cast ashore there.

As the force of this united evidence, arising from theoretical principles, and practical observations, led Columbus to expect the discovery of new countries in the Western Ocean, other reasons induced him to believe that these must be connected with the continent of India. Though the ancients had hardly ever penetrated into India farther than the banks of the Ganges, yet some Greek authors, had ventured to describe the provinces beyond that river. And, as men are prone, and at liberty, to magnify what is remote and unknown they represented them as regions of an immense extent. Ctesias affirmed that India was as large as all the rest of Asia. Onesicritus, whom Pliny the naturalist follows, contended that it was equal to a third part of the habitable earth. Nearchus asserted, that it would take four months to march

from one extremity of it to the other, in a straight line. The journal of Marco Polo, who travelled into Asia in the thirteenth century, and who had proceeded towards the East far beyond the limits to which any European had ever advanced, seemed to confirm these exaggerated accounts of the ancients. By his magnificent descriptions of the kingdom of *Cathay* and *Cipango*, and of many other countries, the names of which were unknown in Europe, India appeared to be a region of vast extent. From these accounts, which, however defective, were the most accurate that the people of Europe had at that period received, with respect to the remote parts of the east. Columbus drew a just conclusion. He contended, that in proportion as the continent of India stretched out towards the East, it must, in consequence of the spherical figure of the earth, approach nearer to the islands which had lately been discovered to the west of Africa; that the distance from the one to the other was probably not very considerable; and that the most direct, as well as shortest course, to the remote regions of the East, was to be found by sailing due west. This notion concerning the vicinity of India to the western parts of our continent, was countenanced by some eminent writers among the ancients, the sanction of whose authority was necessary, in that age, to procure a favorable reception to any tenet. Aristotle thought it probable that the columns of Hercules, or Straits of Gibraltar, were not far removed from the East Indies, and that there might be a communication by sea between them. Seneca, in terms still more explicit, affirms, that, with a fair wind, one might sail from Spain to India in a few days. The famous Atlantic island described by Plato, which many supposed to be a real country, beyond which a vast unknown continent was situated, is represented by him as laying at no great distance from



Spain. After weighing all these particulars, Columbus, in whose character the modesty and diffidence of true genius was united with the ardent enthusiasm of a projector, did not rest with such absolute assurance either upon his own arguments, or upon the authority of the ancients, as not to consult such of his contemporaries as were capable of comprehending the nature of the evidence which he produced in support of his opinion. As early as the year one thousand four hundred and seventy-four, he communicated his ideas concerning the probability of discovering new countries, by sailing westwards, to Paul, a physician of Florence, eminent for his knowledge of cosmography, and who, on account both of the learning and candour which he discovers in his reply, appears to have been well intitled to the confidence which Columbus placed in him. He warmly approved of his plan, suggested several facts in confirmation of it, and encouraged him to persevere in an undertaking so laudable, and which must redound so much to the honour of his country, and the benefit of Europe.

To a mind less capable of forming and of executing great designs than that of Columbus, all these reasonings, and observations, and authorities, would have served only as the foundation of some plausible and fruitless theory, which might have furnished matter for ingenious discourse, or fanciful conjectures. But with his sanguine and enterprising temper, speculation led directly to action. Fully satisfied himself with respect to the truth of his system, he was impatient to bring it to the test of experiment, and to set out upon a voyage of discovery. The first step towards this was to secure the patronage of some of the considerable powers in Europe, capable of undertaking such an enterprise. As long absence had not extinguished the affection which he bore to his native country,

he wished that it should reap the fruits of his labours and invention. With this view, he laid his scheme before the senate of Genoa, and making his country the first tender of his service, offered to sail under the banners of the republic, in quest of the new regions which he expected to discover. But Columbus had resided for so many years in foreign parts, that his countrymen were unacquainted with his abilities and character; and, tho' a maritime people, they were so little accustomed to distant voyages, that they could form no just idea of the principles on which he founded his hopes of success. They inconsiderately rejected his proposal, as the dream of a chimerical projector, and lost for ever the opportunity of restoring their commonwealth to its ancient splendor.

(To be continued.)

*A concise HISTORY of the American Revolution.*

(Continued from page 74.)

IN this congress, the proceedings were cool, deliberate and loyal; but marked with unanimity and firmness. Their first act was a declaration, or state of their claims as to the enjoyment of all the rights of British subjects, and particularly that of taxing themselves exclusively, and of regulating the internal police of the colonies. They also drew up a petition to the king, complaining of their grievances, and praying for a repeal of the unconstitutional and oppressive acts of parliament. They signed an association to suspend the importation of British goods, and the exportation of American produce, until their grievances should be redressed. They sent an address to the inhabitants of Great Britain, and another to the people of America; in the former of which they enumerated the oppressive steps of parliament, and called on their British brethren

not to aid the ministry in enslaving their American subjects; and in the latter, they endeavored to confirm the people in a spirited and unanimous determination to defend their constitutional rights.

In the mean time, every thing in Massachusetts wore the appearance of opposition by force. A new council for the governor had been appointed by the crown. New judges were appointed and attempted to proceed in the execution of their office. But the juries refused to be sworn under them; in some counties, the people assembled to prevent the courts from proceeding to business; and in Berkshire they succeeded, setting an example of resistance that has since been followed, in violation of the laws of the State.

In this situation of affairs, the day for the annual muster of the militia approached. General Gage, apprehensive of some violence, had the precaution to seize the magazines of ammunition and stores at Cambridge and Charleston, and lodged them in Boston. This measure, with the fortifying of that neck of land which joins Boston to the main land at Roxbury, caused a universal alarm and ferment. Several thousand people assembled, and it was with difficulty they could be restrained from falling upon the British troops.

On this occasion, an assembly of delegates from all the towns in Suffolk county, was called; and several spirited resolutions were agreed to. These resolutions were prefaced with a declaration of allegiance; but they breathed a spirit of freedom that does honor to the delegates. They declared that the late acts of parliament and the proceedings of General Gage, were glaring infractions of their rights and liberties, which their duty called them to defend by all lawful means.

This assembly remonstrated against the fortification of Boston neck, and against the Quebec bill; and resolv-

ed upon a suspension of commerce, an encouragement of arts and manufactures, the holding of a provincial congress, and a submission to the measures which should be recommended by the continental congress. They recommended that the collectors of taxes should not pay any money into the treasury, without further orders; they also recommended peace and good order, as they meant to act merely upon the defensive.

In answer to their remonstrance, General Gage assured them that he had no intention to prevent the free egress and regress of the inhabitants to and from the town of Boston, and that he would not suffer any person under his command to injure the person or property of any of his majesty's subjects.

Previous to this, a general assembly had been summoned to meet; and notwithstanding the writs had been countermanded by the governor's proclamation, on account of the violence of the times and the resignation of several of the new counselors, yet representatives were chosen by the people who met at Salem, resolved themselves into a provincial congress and adjourned to Concord.

This congress addressed the governor with a rehearsal of their distresses, and took the necessary steps for defending their rights. They regulated the militia, made provision for supplying the treasury, and furnishing the people with arms; and such was the enthusiasm and union of the people that the recommendations of the provincial congress had the force of laws.

General Gage was incensed at these measures—he declared, in his answer to the address, that Britain could never harbour the black design of enslaving her subjects, and published a proclamation, in which he insinuated that such proceedings amounted to rebellion. He also ordered barracks to be erected for the soldiers; but he found difficulty in procuring labor-

ers, either in Boston or New-York.

In the beginning of 1775, the fishery bills were passed in parliament, by which the colonies were prohibited to trade with Great Britain, Ireland or the West Indies, or to take fish on the banks of Newfoundland.

In the distresses to which these acts of parliament reduced the town of Boston, the unanimity of the colonies was remarkable, in the large supplies of provision, furnished by the inhabitants of different towns from New-Hampshire to Georgia, and shipped to the relief of the sufferers.

Preparations began to be made, to oppose by force, the execution of these acts of parliament. The militia of the country were trained to the use of arms—great encouragement was given for the manufacture of gun-powder, and measures were taken to obtain all kinds of military stores.

In February, Colonel Leslie was sent with a detachment of troops from Boston, to take possession of some cannon at Salem. But the people had intelligence of the design—took up the draw bridge in that town, and prevented the troops from passing, until the cannon were secured; so that the expedition failed.

In April Colonel Smith, and Major Pitcairn were sent with a body of about nine hundred troops, to destroy the military stores which had been collected at Concord, about 20 miles from Boston. It is believed, that another object of this expedition, was to seize on the persons of Messrs. Hancock and Adams, who by their spirited exertions, had rendered themselves very obnoxious to General Gage. At Lexington, the militia were collected on a green, to oppose the incursion of the British forces.—These were fired upon by the British troops, and eight men killed on the spot.

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The militia were dispersed, and the troops proceeded to Concord; where they destroyed a few stores.—But on their return they were incessantly harrassed by the Americans, who, inflamed with just resentment, fired upon them from houses and fences, and pursued them to Boston. The loss of the British in this expedition, in killed, wounded and prisoners, was two hundred and seventy-three men.

Here was spilt the *first blood* in the late war; a war which severed America from the British empire. *Lexington* opened the first scene in this great drama, which, in its progress, exhibited the most illustrious characters and events, and closed with a revolution, equally glorious for the actors, and important in its consequences to mankind.

This battle roused all America.—The militia collected from all quarters, and Boston, in a few days was besieged by twenty thousand men. A stop was put to all intercourse between the town and country, and the inhabitants were reduced to great want of provisions. General Gage promised to let the people depart, if they would deliver up their arms. The people complied, but when the general had obtained their arms, the perfidious man, refused to let the people go.

This breach of faith, and the consequences that attended it, were justly and greatly complained of; and altho' many, at different times, were permitted to leave the town, they were obliged to leave all their effects behind; so that many who had been used to live in ease and affluence, were at once reduced to extreme indigence and misery. A circumstance peculiarly and wantonly aggravating, and which was the ground of the bitterest complaints of Congress, was that passports were granted or retained in such a manner, as that

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families were broken, and the dearest connections separated; part being compelled to quit the town, and part cruelly detained against their inclination.

In the mean time, a small number of men, to the amount of about two hundred and forty, under the command of Colonel Allen, and Col. Easton, without any public orders, surprized and took the British garrisons at Ticonderoga and Crown Point, without the loss of a man on either side.

During these transactions, the generals Howe, Burgoyne, and Clinton, arrived at Boston from England, with a number of troops. In June following, our troops attempted to fortify Bunker's Hill, which lies near Charlestown, and but a mile and an half from Boston. They had, during the night, thrown up a small breast-work, which sheltered them from the fire of the British cannon. But the next morning, the British army was sent to drive them from the hill, and landing under cover of their cannon, they set fire to Charlestown, which was consumed, and marched to attack our troops in the entrenchments. A severe engagement ensued, in which the British, according to their own accounts, had seven hundred and forty killed, and eleven hundred and fifty wounded. They were repulsed at first, and thrown into disorder; but they finally carried the fortification, with the point of the bayonet. The Americans suffered a small loss, compared with the British; the whole loss in killed, wounded and prisoners being but about four hundred and fifty.

The loss most lamented on this bloody day, was that of Dr. Warren, who was at this time a major-general, and commanded the troops on this occasion. He died like a brave man, fighting valiantly at the head of his party, in a little redoubt at the right of our lines.

General Warren, who had rendered himself conspicuous by his universal merit, abilities, and eloquence, had been a delegate to the first general congress, and was at this time president of the provincial congress of Massachusetts. But quitting the humane and peaceable walk of his profession as a physician, and breaking through the endearing ties of family connections, he proved himself equally calculated for the field, as for public business or private study.

About this time, the Continental Congress appointed George Washington, Esq; a native of Virginia, to the chief command of the American army. This gentleman had been a distinguished and successful officer in the preceding war, and he seemed destined by heaven to be the saviour of his country. He accepted the appointment with a diffidence which was a proof of his prudence and his greatness. He refused any pay for eight years laborious and arduous service; and by his matchless skill, fortitude and perseverance, conducted America through indefinable difficulties, to independence & peace.

While true merit is esteemed, or virtue honored, mankind will never cease to revere the memory of this Hero; and while gratitude remains in the human breast, the praises of WASHINGTON shall dwell on every American tongue.

EXTRACTS from OBSERVATIONS in  
a late JOURNEY from LONDON to  
PARIS, by an English Clergyman.

(Continued from page 76.)

ST. OMERS.

MY young companion had occasion for some advice at St. Omer; so I sent for the principal physician of the place, who seemed a sensible man, and learned in his profession, with the appearance of a gentleman, in a black suit of cloaths and a bag-



wig. When he had delivered his judgment, I did as I was instructed, and gave him a shilling, for which he made a low bow and seemed very well satisfied. This day I went over the English college, saw their chapel, and the theatre in which they perform the plays of Terence, and practise the arts of elocution. In their library I found many English books of controversial divinity, with some answers (unheard of by us) to books which we reckon unanswerable. I likewise was favored with a sight of the fine library of the monastery of St. Bertin, which is very large and well furnished with books. I was attended by a respectable gentleman of the society, whose behaviour was very obliging, while his discourse shewed him to be a man of piety and erudition. When I desired to see how they were provided with fine editions of the Christian fathers, my guide, knowing me to be an Englishman and protestant, could not resist the opportunity, making a blow at my principles. He seemed to wonder at my curiosity in respect to the fathers; observing that the fathers were not with us, but altogether on the side of their church, particularly in the matter of the eucharist, on which he expatiated for some time. Being myself quite a stranger in France, and taken thus by surprize, I was doubtful how far I might proceed without giving offence; and therefore I answered with some caution, that we depend first and chiefly upon the scripture itself, in which we find that the words of Christ upon this subject are *spirit* and *life*, and therefore not to be literally understood: and as to the authority of the fathers, it is plain that our present doctrine was the doctrine of the church, even so late downwards as the ninth century; for the proof of which I mention the work of Bertram the Monk, a writer of that age, who expressly teaches the spiritual acceptance of the holy sacrament a-

gainst the corporeal, and whose book was written at the desire of the emperor Charles II. whence it follows, that transubstantiation was not the established doctrine of the church of France at that time, and by consequence not the doctrine of the fathers who were so much earlier: therefore our protestant profession did by no means oblige us to be at variance with the fathers; whose writings are studied with profit and delight, by many divines of the church of England. He said he knew the book of Bertram, but that it did not give him satisfaction. The discourse then turned to something else; and he shewed me an ancient work, very scarce, and of particular value in that place, which had lately been presented to the society by an English clergyman, whose name he mentioned with great respect; and very deservedly. It being late in the evening when I saw this library, my time was short, and I took my leave of the learned father, who was so obliging as to give me a general invitation, of which I shall be glad to take advantage hereafter: for when I became more conversant with the ecclesiastics in France, I found more liberality of sentiment in them, and much more indulgence toward myself in discourse, than I expected when I first went abroad. I am now writing in the capacity of a traveller, not in that of a disputant, otherwise I might add to what is above-mentioned, that, in the Homilies of Elfric, written in the tenth century, and containing what was then the doctrine of the church of England, there is one Homily for Easter-day upon the passover, in which it is affirmed three times \*

\* See Collier's *Eccles. Hist.* vol. i. p. 204, &c. The learned reader, who is interested in this subject, may find a particular account of this Elfric, in Cave's *Historia Literaria*, vol. ii. p. 321. He was an eminent Saxon scholar and divine in the darkest age of this church.

that the body of Christ in the sacrament is taken *non corporaliter sed spiritualiter*; so that transubstantiation is so far from being a received doctrine of the primitive church, that it was really but of a few centuries before the times of the reformation.

The curiosity of a traveller is excited by the prospect of a convent of Bernardine Monks, which stands very agreeably by the river's side, about five miles up the water from St. Omer. Great praises were bestowed upon an organ in the church of that monastery, which is said to have excellent workmanship upon it, and to have been cut out with a knife: but the time would not permit me to visit this place. Organs are very common in the churches here, and, being large, have a stately appearance: but, at this stage of my journey I know little more of them than their outside. When I come to Paris, where my inclination to music will be better gratified, I shall have occasion to speak of them in a more particular manner. The following regulations in the city of St. Omer are worth the notice of a stranger. At the top of the great Tower of St. Bertin a watchman is placed every night, to overlook all the quarters of the town, and be ready to call imme-

diately assistance on the breaking out of any fire. So strict a guard is kept in the streets, that every person, walking after it is dark, is challenged by a sentinel, who cries, *Qui vive?* If it is a tradesman of the place, he answers *un bourgeois*; if it is a stranger or gentleman, he answers, *un ami*: if he is called three times and does not answer, the sentinel fires upon him. After ten at night in the summer, and much sooner in the winter, a person passing along the street must have a lanthorn, or candle, or torch, lighted in his hand, or be attended by a light, or must shew that he has just had some such, and that it is gone out; without which ceremony any gentleman is in danger of being taken up as a suspicious person and carried to prison. By such regulations as these, their cities are secured from the dangers of the night, and the inhabitants enjoy peace and safety at the expence of a few punctilios, which every honest man, for so salutary a purpose, would be glad to observe: he that has no roguery to conceal, is in no fear from a scrutiny. It was noted, as a very rare accident, that an house had been lately broke open in the neighbourhood of St. Omer, and one or two persons murdered: but one of the felons was then taken up, and to be broken upon the wheel in a few days; and it was supposed his accomplices would not long escape the same punishment. (*To be continued.*)

*but the critics, in ecclesiastical history, dispute whether he was Archbishop of Canterbury or of York. However, we do not use him as a judge in divinity, but as an historical witness, to shew that transubstantiation was not then a doctrine of this church. His homily on Easter-day was republished for this purpose by Matthew Parker, and others since, in Latin and Saxon. In the times of the reformation, the points in dispute between the two churches were argued with a great deal of heat and animosity on both sides: happy would it be if they were reconsidered in an age of better breeding, when mutual courtesy has opened a way to a more candid examination of every thing.*

## BIOGRAPHY.

LIFE of the HONORABLE MAJOR GENERAL PUTNAM.

(Continued from page 81.)

ACTS of BRAVERY of GENERAL PUTNAM.

IN the year 1739, Mr. Putnam (says Col. Humphrey's) removed from Salem to Pomfret, an inland fertile town in Connecticut, forty miles

east of Hartford: having here purchased a considerable tracts of land, he applied himself successfully to agriculture.

The first years, on a new farm, are not, however, exempt from disasters and disappointments, which can only be remedied by stubborn and patient industry. Our farmer, sufficiently occupied in building an house and barn, felling woods, making fences, sowing grain, planting orchards and taking care of his stock, had to encounter, in turn, the calamities occasioned by droughts in summer, blast in harvest, loss of cattle in winter, and the desolation of his sheep-fold by wolves. In one night he had seventy five sheep and goats killed, besides many lambs and kids wounded. This havoc was committed by a she-wolf, which, with her annual whelps, had for several years infested the vicinity. The young were commonly destroyed by the vigilance of the hunters, but the old one was too sagacious to come within reach of gunshot: upon being closely pursued she would generally fly to the western woods, and return the next winter with another litter of whelps.

This wolf, at length, became such an intolerable nuisance, that Mr. Putnam entered into a combination with five of his neighbours to hunt alternately until they could destroy her. Two, by rotation, were to be constantly in pursuit. It was known, that, having lost the toes from one foot, by a steel-trap, she made one track shorter than the other. By this vestige, the pursuers recognized, in a light snow, the rout of this pernicious animal. Having followed her to Connecticut river and found she had turned back in a direct course towards Pomfret, they immediately returned, and by ten o'clock the next morning the blood-hounds had driven her into a den, about three miles distant from the house of Mr. Putnam: The people soon collected with dogs, guns, straw, fire and sulphur to attack

the common enemy. With this apparatus several unsuccessful efforts were made to force her from the den. The hounds came back badly wounded and refused to return. The smoke of blazing straw had no effect. Nor did the fumes of burnt brimstone, with which the cavern was filled, compel her to quit the retirement.—Wearied with such fruitless attempts (which had brought the time to ten o'clock at night) Mr. Putnam tried once more to make his dog enter, but in vain; he proposed to his negro man to go down into the cavern and shoot the wolf: the negro declined the hazardous service. Then it was that their master, angry at the disappointment, and declaring that he was ashamed to have a coward in his family, resolved himself to destroy the ferocious beast, lest she should escape through some unknown fissure of the rock. His neighbours strongly remonstrated against the perilous enterprise: but he, knowing that wild animals were intimidated by fire, and having provided several strips of birch-bark, the only combustible material which he could obtain, that would afford light in this deep and dark-some cave, prepared for his descent. Having, accordingly, divested himself of his coat and waistcoat, and having a long rope fastened round his legs, by which he might be pulled back, at a concerted signal, he entered head foremost, with the blazing torch in his hand.

The aperture of the den, on the east side of a very high ledge of rocks, is about two feet square; from thence it descends obliquely fifteen feet, then running horizontally about ten more, it ascends gradually sixteen feet towards its termination. The sides of this subterraneous cavity are composed of smooth and solid rocks, which seem to have been divided from each other by an earthquake. The top and bottom are also of stone, and the entrance, in winter, being covered with ice, is exceedingly slippery. It is in no



place high enough for a man to raise himself upright: nor in any part more than three feet in width.

Having groped his passage to the horizontal part of the den, the most terrifying darkness appeared in front of the dim circle of light afforded by his torch. It was silent as the house of death. None but monsters of the desert had ever before explored this solitary mansion of horror. Hé, cautiously proceeding onward, came to the ascent; which he slowly mounted on his hands and knees until he discovered the glaring eyeballs of the wolf, who was sitting at the extremity of the cavern. Startled at the sight of fire, she gnashed her teeth and gave a sullen growl. As soon as he had made the necessary discovery, he kicked the roap as a signal for pulling him out. The people, at the mouth of the den, who had listened with painful anxiety, hearing the growling of the wolf and supposing their friend to be in the most imminent danger, drew him forth with such celerity that his shirt was stripped over his head and his skin severely lacerated. After he had adjusted his cloaths and loaded his gun with nine buck-shot, holding a torch in one hand and the musquet in the other, he descended a second time. When he drew nearer than before, the wolf, assuming a still more fierce and terrible appearance, howling, rolling her eyes, snapping her teeth, and dropping her head between her legs, was evidently in the attitude and on the point of springing at him. At the critical instant he levelled and fired at her head. Stunned with the shock and suffocated with the smook, he immediately found himself drawn out of the cave. But having refreshed himself and permitted the smook to dissipate, he went down the third time. Once more he came within sight of the wolf, who appearing very passive, he applied the torch to her nose; and perceiving her dead, he took hold of

her ears, and then kicking the roap (still tied round his legs) the people above, with no small exultation, dragged them both out together.

In the winter of 1757, when Col. Haviland was commandant of Fort Edward, the barracks adjoining to the north-west bastion took fire.—They extended within twelve feet of the magazine, which contained three hundred barrels of powder. On its first discovery, the fire raged with great violence. The commandant endeavored, in vain, by discharging some pieces of heavy artillery against the supporters of this flight of barracks, to level them with the ground. Putnam arrived from the island where he was stationed, at the moment when the blaze approached that end which was contiguous to the magazine.—Instantly a vigorous attempt was made to extinguish the conflagration. A way was opened by the postern gate to the river, and the soldiers were employed in bringing water; which he, having mounted on a ladder to the eves of the building, received and threw upon the flame. It continued, notwithstanding their utmost efforts, to gain upon them. He stood, enveloped in smoke, so near the sheet of fire, that a pair of thick blanket mittens were burnt entirely from his hands—he was supplied with another pair dipped in water. Col. Haviland fearing that he would perish in the flames, called to him to come down. But he entreated that he might be suffered to remain, since destruction must inevitably ensue if their exertions should be remitted. The gallant commandant not less astonished than charmed at the boldness of his conduct, forbade any more effects to be carried out of the fort, animated the men to redoubled diligence, and exclaimed “if we must be blown up, we will go all together.” At last, when the barracks were seen to be tumbling, Putnam descended, placed himself at the interval, and continued from an

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incessant rotation of replenished buckets to pour water upon the magazine. The outside planks were already consumed by the proximity of the fire; and as only one thickness of timber intervened, the trepidation now became general and extreme. Putnam, still undaunted, covered with a cloud of cinders and scorched with the intensity of the heat, maintained his position until the fire subsided and the danger was wholly over. He had contended for one hour and an half with that terrible element. His legs, his thighs, his arms and his face were blistered; and when he pulled off his second pair of mittens the skin from his hands and fingers followed them. It was a month before he recovered. The commandant, to whom his merits had before endeared him, could not stifle the emotions of gratitude, due to the man who had been so instrumental in preserving the magazine, the fort and the garrison.

(To be continued.)

LIFE of the HONORABLE MAJOR  
GENERAL GREENE.\*

GENERAL GREENE was born at Warwick, in the state of Rhode Island, about the year 1741, of reputable parents, belonging to the society of *Friends*. He was endowed with an uncommon degree of judgment and penetration, his disposition was benevolent and his manners affable. At an early period of life, he was chosen a member of the assembly, and he discharged his trust to the entire satisfaction of his constituents,

After the battle of Lexington, three regiments of troops were raised in Rhode Island, and the command of them given to Mr. Greene, who was nominated a brigadier general. His merit and abilities both in coun-

cil and in the field, were soon noticed by General Washington, and in August 1776, he was appointed major general. In the surprise at Trenton, and the battle of Princeton, General Greene distinguished himself; and in the action of Germantown, in 1777, he commanded the left wing of the American army, where he exerted himself to retrieve the fortune of the day.

At the battle of Brandywine, General Greene, distinguished himself by supporting the right wing of the American army, when it gave way, and judiciously covering the whole, when routed and retreating in confusion; and their safety from utter ruin, was generally ascribed to his skill and exertions, which were seconded by the troops under his command.

In March, 1778, he was appointed quarter-master general, an office he accepted on condition of not losing his rank in the line, and his right to command in action according to his seniority. In the execution of this office, he fully answered the expectations formed of his abilities; and enabled the army to move with additional celerity and vigor.

At the battle of Monmouth, the commander in chief, disgusted with the behavior of General Lee, deposed him in the field of battle, and appointed General Greene to command the right wing, where he greatly contributed to retrieve the errors of his predecessor, and to the subsequent event of the day.

He served under General Sullivan in the attack on the British garrison at Rhode Island, where his prudence and abilities were displayed in securing the retreating army.

In 1780, he was appointed to the command of the southern army, which was much reduced by a series of ill fortune. By his amazing diligence, address and fortitude, he soon collected a respectable force and revived the hopes of our southern brethren.

\* Extracted from the Reverend Mr. Morse's *American Geography*.

Under his management, General Morgan gained a complete victory over Colonel Tarleton. He attacked Lord Cornwallis at Guilford, in North Carolina, and although defeated, he checked the progress and disabled the army of the British general. A similar fate attended Lord Rawdon, who gained an advantage over him at Camden.

His action with the British troops at Eutaw Springs was one of the best conducted, and most successful engagements that took place during the war. For this General Greene was honored by Congress with a British standard and a gold medal. As a reward for his particular services in the southern department the state of Georgia presented him with a large and valuable tract of land on an island near Savannah.

After the war, he returned to his native state; the contentions and bad policy of that state, induced him to leave it and retire to his estate in Georgia.

He removed his family in October 1785; but in June the next summer the extreme heat, and the fatigue of a walk brought on a disorder that put a period to his life, on the 19th of the same month. He lived universally loved and respected, and his death was as universally lamented.

His body was interred in Savannah, and the funeral procession attended by the Cincinnati.

Immediately after the interment of the corpse, the members of the Cincinnati held a meeting in Savannah, and resolved, 'That in token of the high respect and veneration in which the society hold the memory of their late illustrious brother, Major General Greene, deceased, George Washington Greene, his eldest son, be admitted a member of this society, to take his seat on his arriving at the age of eighteen years.' This son of the general's lately embarked for France, to receive his education with

Georges de la Fayette, that active and illustrious friend of America.

General Greene left behind him a wife and five children, the eldest of whom, has been just mentioned, is about thirteen years old.

On Tuesday, the 12th of August, the United States in Congress assembled came to the following resolution: 'That a monument be erected to the memory of Nathaniel Greene, Esq; at the seat of federal government, with the following inscription:

Sacred to the Memory of  
NATHANIEL GREENE, Esq.  
who departed this Life,  
on the 19th of June, MDCCLXXXVI;  
late MAJOR GENERAL  
in the Service of the United States,  
and  
Commander of their Army  
in the  
Southern Department:  
The United States in Congress  
assembled,  
in Honour of his  
Patriotism, Valour, and Ability,  
have erected this Monument.

#### MISCELLANEOUS.

A DIALOGUE between FERNANDO  
CORTEZ and WILLIAM PENN.

(Concluded from page 84.)

Cortez. **T**HE saints I find can rail,  
William Penn. But how  
do you hope to preserve this admirable colony which you have settled? Your people, you tell me, live like innocent lambs. Are there no wolves in North America, to devour those lambs? But, if the Americans should continue in perpetual peace with all your successors there, the French will not. Are the inhabitants of Pennsylvania to make war against them with prayers and preaching? If so, that garden of God, which you say you have planted, will undoubtedly be their prey; and they will take

from you your property, your laws, and your religion.

*Penn.* The Lord's will be done! The Lord will defend us against the rage of our enemies, if it be his good pleasure.

*Cortez.* Is this the wisdom of a great legislator? I have heard some of your countrymen compare you to Solon! Did Solon, think you, give laws to a people, and leave those laws and that people at the mercy of every invader? The first business of legislature is, to provide a military strength that may defend the whole system. If a house be built in a land of robbers, without a gate to shut, or a bolt or bar to secure it, what avails it how well-proportioned, or how commodious, the architecture of it may be? Is it richly furnished within? the more it will tempt the hands of violence and of rapine to seize its wealth. The world, William Penn, is all a land of robbers. Any state or commonwealth erected therein must be well fenced and secured by good military institutions; or, the happier it is in all other respects, the greater will be its danger, the more speedily its destruction.—Perhaps the neighbouring English colonies may for a while protect yours: but that precarious security cannot always preserve you. Your plan of government must be changed, or your colony will be lost. What I have said is also applicable to Great Britain itself. If an encrease of its wealth be not accompanied with an encrease of its force, that wealth will become the prey of some of the neighbouring nations, in which the martial spirit is more prevalent than the commercial. And whatever praise may be due to its civil institutions, if they are not guarded by a wise system of military policy, they will be found of no value, being unable to prevent their own dissolution.

*Penn.* These are suggestions of human wisdom. The doctrines I held  
Vol. I. Numb. H.

were inspired; they came from above.

*Cortez.* It is blasphemy to say, that any folly could come from the Fountain of Wisdom. Whatever is inconsistent with the great laws of nature, and with the necessary state of human society, cannot possibly have been inspired by God. Self-defence is as necessary to nations as to men. And shall particulars have a right which nations have not? True religion, William Penn, is the perfection of reason. Fanaticism is the disgrace, the destruction, of reason.

*Penn.* Though what thou sayest should be true, it does not come well from thy mouth. A *Papist* talk of reason! Go to the Inquisition, and tell them of reason, and the great laws of nature. They will broil thee, as thy soldiers broiled the unhappy Guatimozin. Why dost thou turn pale? Is it the name of the Inquisition, or the name of Guatimozin, that troubles and affrights thee? O wretched man! who madest thyself a voluntary instrument to carry into a new discovered world that hellish tribunal! Tremble and shake, when thou thinkest, that every murder the inquisitors have committed, every torture they have inflicted, on the innocent Indians, is originally owing to thee.—Thou must answer to God for all their inhumanity, for all their injustice. What wouldst thou give, to part with the renown of thy conquests, and to have a conscience as pure and undisturbed as mine.

*Cortez.* I feel the force of thy words. They pierce me like daggers. I can never, never be happy, while I retain any memory of the ills I have caused.—Yet I thought I did right. I thought I labored to advance the glory of God, and propagate in the remotest parts of the earth his holy religion. He will be merciful to well-designing and pious error. Thou also wilt have need of that gracious indulgence; though not, I own, so much as I.

H h



*Penn.* Ask thy heart, whether ambition were not thy real motive, and zeal the pretence?

*Cortex.* Ask thine, whether thy zeal had no worldly views, and whether thou didst believe all the nonsense of the sect, at the head of which thou wast pleased to become a legislator. Adieu!—Self-examination requires retirement.

For the *Christian's, Scholar's, and Farmer's Magazine.*

*Genuine LETTER from an INJURED WIFE to her HUSBAND.*

THIS letter was written by a most tender and affectionate wife to her husband a few months after marriage. It is some years since it was penned; the hand that wrote, and heart which dictated it, are now no more. It had on the person to whom it was addressed, the desired effect; and they lived many years after in the most perfect conjugal felicity. Such is the method by which men are to be reclaimed: had the female taken the means too prevalent in this age, to work his reformation—it would not have succeeded. Such a letter will not be unacceptable to the sympathetic reader, nor to those generous souls

“ ——— who know  
To feel another's woe.”

If the eye of profligate youth shall catch it, let a few moments be sacrificed to reflection—when the wife, miserable from the conduct of her husband, reads it, let her imitate—and let the virgin see the means by which a man was won over to the wishes of his wife, and restored to tranquillity of mind—It needs not my comment, nor can it be improved by my correction; it is verbatim.

DEAR SIR,

DEPRIVED of your company, and totally at a loss to conjecture when

you will return home, or why so long absent, I seek resource in my pen—Let heaven witness how very dejected and heavy is your Emilia's heart; let her intreat you to return, to rouse the good understanding you possess, from the lethargy that now overclouds it, and to listen to the intreaties of a woman who affectionately loves you! Oh! consider my dear sir, how many friends I have left for your sake, and take a serious minute to reflect how little I merit the treatment I now experience!

How often, my dear, have you promised I should never repent of my choice? that my friends should have reason to approve of it? and by your fair conduct, and my happiness find all their conjectures ill-founded, and blame themselves for not being the first reconciled. Do you think that all the acquaintance of my parents have not a strict watch over your behaviour? Do you think you have so acted as to gain approbation? We have not been married three months, and you have in that period (though no business to engage your attention) been abroad, almost the whole time! This but poorly corresponds with the professions and plan of life you laid down before we were united! I clearly acquit myself of having ever given room for justification of this part of your conduct, and you, I am sure, will acquit me of it, and feel the truth of my assertion!

Why then be so much your own enemy and mine? be assured the path you are now treading will plunge you into destruction—it will end if not in poverty, in disgrace! Exert, let me beseech you, your humanity, good sense, and reflection, before too late! and be not offended at my earnestness! It is my duty to awaken you, if possible, from the unhappy dream, and to leave nothing in my power undone to accomplish your felicity! It is particularly invested in you to make me happy; I admire your abilities, and have pleasure in them. You promised



a very different lot to that I share; I am therefore doubly disappointed! If you wished, or intended leading so dissipated, so idle a life, why, my dear, involve me in it? I am certain you are in possession of real good nature, I implore you to hearken to the prayer of your Emilia, who is affectionate towards you, has your interest warmly at heart, and would leave no course (at least no virtuous one) untried to serve you, and testify her honest esteem! Oh! my dear friend, to whom can a wife seek for protection, but to her husband? If he runs counter to reason, and without just cause leaves her, what can be more wretched, or deplorable, than her state? Consider what I have urged; hasten home on receipt of this letter, or depend your Emilia will sink to sorrow and sickness!—Could you but see what my soul suffers, you would not hesitate a moment, but with every good-natured feeling return to your tender friend: I beg and intreat you will; those who advise you to the contrary are fiends, not friends, and flatter you in that mistaken conduct, in order to curry favour, and to promote their own interest, by the sacrifice of your's.

It is not too late, my dear! to lay aside these foibles (to give them no harsher term;) and take my word, I shall not utter a syllable about what has passed—on the contrary I will receive you with kindness—bring some friend with you, to spend the evening, and keep you chearful, it will be agreeable to me, and convince me that you are really in possession of that virtue, truth, and worth, you must believe I thought were your's, when I attended the sacred altar! It is, you know, the part of a generous mind to acknowledge an error, to retrieve it, and to hearken to the voice of friendship.—Trust me when I assure you, that search the habitable globe, you will meet with no woman more inclined to serve, love, obey, and oblige you, than your Emilia!

I am all affliction until I see you; and frequently fainting with my own sensibility, and apprehension for your welfare! For God's sake! return the moment you have perused this; I am all anxiety about your health and safety! Adieu! my dear husband; every blessing smile upon you, so sincerely wishes your disconsolate wife,

EMILIA.

May every wife in such a predicament have the conduct of Emilia, and every man so circumstanced the reflection of this gentleman!

*Humorous ANECDOTES, and Sallies of WIT.*

A Tradesman, newly made provost, or mayor of a little country town in Scotland, meeting with an old friend, who spoke to him, and by accident kept his hat off, imagined it was done out of respect to his dignity; upon which, bridling and composing his muscles to great gravity, he said, Put on your hat, Sir, put on your hat; I am still but a man!

CHARLES the second, seeing lord Rochester come limping into the levee one morning, offered to run a race with him. That would be a bubble-bet, replied Rochester, to cope in fleetness with a man who had *led for his life!*

A Lady of distinction in Scotland, the countess of Eglintoune, and one of the greatest beauties in that part of the kingdom, incurred the displeasure of the earl her husband, for no other cause than that of having bro't him seven daughters, and no son. His lordship even assured her, That he was determined to sue for a divorce. The lady replied, That he should not be under the necessity to do that, for she would readily agree to a separation, provided he would

give her back what he had with her. He, supposing she meant only pecuniary affairs, assured her, she should have her fortune to the last penny. Na, na, my lord, says she, that won't do; return me my youth, my beauty, and my virginity, and dismiss me as soon as ye please. His lordship, being unable to comply with this demand, spoke no more of parting with his lady; and before the year expired, she was delivered of a son, who established the content of his parents, and their affection for each other.

A Gentleman coming to an inn in Smithfield, and seeing the ostler expert and tractable about the horses, asked, How long he had lived there, and what countryman he was? I'm *Yerksbire*, says the fellow, an ha' lived sixteen years here. I wonder, replied the gentleman, that in so long a time so clever a fellow as you seem to be, have not come to be master of the inn yourself. Ay, answered the other, *but measter's Yerksbire too!*

VOLTAIRE having lampooned a nobleman, was, one night in his way home, intercepted by him, and handsomely cudgelled for his licentious wit; upon which he applied to the Duke of Orleans, who was then regent, and begged him to do justice in the affair. Sir, replied the regent, smiling, *it has been done already.*

MRS. MACAULAY having published her *Loose Thoughts*, Mr. Garrick was asked if he did not think it

a strange title for a lady to chose?— By no means, replied he, the sooner a woman gets rid of *such thoughts*, the better!

TWO macaronies running accidentally against each other, they made a thousand apologies, hoping neither was hurt. Hurt, cried a gentleman! two puffs of wind might as well be bruised, as such hollow animals as you are!

A Physician having lately declined business, and entered into the army, a lady satirically observed, That he had changed his *title*, but not his *practice!*

KING JAMES the first, made a practice of chatting with his courtiers and favourites during divine service. Dr. Laud, who preached one Sunday before the court, perceiving that his majesty was disposed for talking, interrupted his sermon every time he saw him indulge this fancy. The king asked him, after the service, why he stopped so often? I was afraid answered the doctor, to be wanting in the respect I owe your majesty, by interrupting your conversation!

AN Irish gentleman at Bath, telling Doctor Smollett, that he had gotten an excellent phaeton on the *new* plan; I am rather of opinion, replies the genius, with a sneer, that you have got it on the *old* plan; for I suppose you *never* intend to *pay* for it!

## A G R I C U L T U R E.

## HISTORY of AGRICULTURE.

*(Continued from page 101.)*

MAGO, a famous general of the Carthaginians, is said to have written no less than 28 books on the subject; which Columella tells us were translated into Latin by the express order of the Roman senate. We are informed by the ancient writers, that Ceres was born in Sicily, where she first invented the arts of tillage and of sowing corn. For this essential service, she was, agreeable to the superstition of those ages, deified, and worshipped as the goddess of plenty. The truth of this is, That in the time of Ceres, the island, through her endeavours and the industry of the people, became very fruitful in corn; and agriculture was there esteemed so honorable an employment, that even their kings did not disdain to practise it with their own hands.

But time, which at first gave birth to arts, often caused them to be forgotten when they were removed from the place of their origin. The descendants of Noah, who settled in Europe, doubtless carried their knowledge of agriculture with them into the regions which they successively occupied. But those who took possession of Greece were such an uncivilized race, that they fed on roots, herbs, and acorns. After the manner of beasts. Pelasgus had taught them the culture of the oak, and the use of acorns as food; for which service, we are told, divine honors were paid him by the people.

The Athenians, who were the first people that acquired any tincture of politeness, taught the use of corn to the rest of the Greeks. They also instructed them how to cultivate the

ground, and to prepare it for the reception of the seed. This art, we are told, was taught them by Triptolemus. The Greeks soon perceived that bread was more wholesome, and its taste more delicate, than that of acorns and the wild roots of the fields; accordingly they thanked the gods for such an unexpected and beneficial present, and honored their benefactor.

As the arts of cultivation increased, and the blessings they afforded became generally experienced, the people soon preferred them to whatever the ravages of conquest, and the cruel depredations of savage life could procure. And accordingly we find, that the Athenian kings, thinking it more glorious to govern a small state wisely, than to aggrandize themselves, and enlarge the extent of their dominions by foreign conquests, withdrew their subjects from war, and mostly employed them in cultivating the earth. Thus, by continued application, they brought agriculture to a considerable degree of perfection, and soon reduced it to an art.

Hesiod was the first we know of among the Greeks who wrote on this interesting subject. According to the custom of the Oriental authors, he wrote in poetry, and embellished his poem with luxuriant description and sublime imagery. He calls his poem *Weeks and Days*, because agriculture requires exact observations on times and seasons.

Xenophon has also, in his *Oeconomies*, remarked, that agriculture is the nursing mother of the arts. For, says he, "where agriculture succeeds prosperously, there the arts thrive; but where the earth necessarily lies uncultivated, there the other arts are destroyed."

Other eminent Greek writers upon agriculture were, Democritus of Abdera, Socraticus, Archytas, Tarentinus, Aristotle, and Theophrastus, from whom the arts received considerable improvements.

The ancient Romans esteemed agriculture so honorable an employment, that the most illustrious senators of the empire, in the intervals of public concerns, applied themselves to this profession; and such was the simplicity of those ages, that they assumed no appearance of magnificence and splendor, nor of majesty, but when they appeared in public. At their return from the toils of war, the taking of cities, and the subduing of hostile nations, their greatest generals were impatient till they were again employed in the arts of cultivation.

Regulus, when in Africa, requested of the senate to be recalled, lest his farm might suffer, for want of proper cultivation, in his absence; and the senate wrote him for answer, that it should be taken care of at the public expence, while he continued to lead their armies.

Cato the censor, after having governed extensive provinces, and subdued many warlike nations, did not think it below his dignity to write a *Treatise on Agriculture*. This work (as we are told by Servius) he dedicated to his own son, it being the first Latin treatise written on this important subject: and it has been handed down to us in all its purity, in the manner that Cato wrote it.

Varro composed a treatise on the same subject, and on a more regular plan. This work is embellished with all the Greek and Latin erudition of that learned author, who died 28 years before the commencement of the Christian æra. Virgil, who lived about the same time, has, in his *Georgics*, adorned this subject with the language of the Muses, and finely illustrated the precepts and rules of husbandry left by Hesiod, Mago, and Varro.

Columella, who flourished in the reign of the emperor Claudius, wrote twelve books on husbandry, replete with important instruction.

From this period to that of the reign of Constantine Paganatus, husbandry continued in a declining state; but that wise emperor caused a large collection of the most useful precepts relating to agriculture to be extracted from the best writers, and published them under the title of *Geoponics*. It has been asserted, that he made this collection with his own hand; and the truth of the assertion is not improbable, as it is well known, that after he had conquered the Saracens and the Arabians, he not only practised and encouraged but studied the arts of peace, fixing his principal attention on agriculture, as their best foundation.

After the death of Constantine, however, the increasing attention of the people to commerce, and the ignorance and gross superstition of the ages which succeeded, seems to have rendered agriculture an almost neglected science. The irruptions of the northern nations soon abolished any improved system. These innumerable and enterprising barbarians, who over-ran all Europe, were originally shepherds or hunters, like the present Tartars. They contented themselves with possessing those vast deserts made by their own ravages, without labour or trouble, cultivating only a very small spot near their habitations; and in this trifling husbandry only the meanest slaves were employed: so that the art itself, which formerly was thought worthy of the study of kings, was now looked upon as mean and ignoble; a prejudice which is scarcely effaced at present, or at least but very lately.—During this period, therefore, we find no vestiges of any thing tolerably written on the subject. No new attempts were made to revive, nor to improve it, till the year 1478, when Crescenzio published an excellent



performance on the subject at Florence. This roused the slumbering attention of his countrymen, several of whom soon followed his example. Among these, Tatti, Steffano Auguttino Gallo, Sanfovino, Lauro, and Tarello, deserve particular notice.

At what time agriculture was introduced into Britain, is uncertain. When Julius Cæsar first invaded that island, it was not wholly unknown. This conqueror was of opinion, that agriculture was first introduced by some of those colonies from Gaul which had settled in the southern parts of Britain, about 100 years before the Roman invasion.

It is not to be expected that we can now be acquainted with many of the practices of these ancient husbandmen. It appears, however, that they were not unacquainted, with the use of manures, particularly marle. This we have on the authority of Pliny, who tells us, that it was peculiar to the people of Gaul and of Britain; that its effects continued 80 years; and that no man was ever known to marle his field twice, &c.—It is highly probable, too, that lime was at this time also used as a manure in Britain, it being certainly made use of in Gaul for this purpose at the time of Julius Cæsar's invasion.

The establishment of the Romans in Britain produced great improvements in agriculture, inasmuch that prodigious quantities of corn were annually exported from the island; but when the Roman power began to decline, this, like all the other arts, declined also, and was almost totally destroyed by the departure of that people. The unhappy Britons were now exposed to frequent incursions of the Scots and Picts, who destroyed the fruits of their labours, and interrupted them in the exercise of their art. After the arrival of the Saxons in the year 449, they were involved in such long wars, and underwent so many calamities, that the husbandmen gradually lost much of their skill,

and were at last driven from those parts of their country which were most proper for cultivation.

After the Britons retired into Wales, though it appears from the laws made relative to this art, that agriculture was thought worthy of the attention of the legislature, yet their instruments appear to have been very unartful. It was enacted that no man should undertake to guide a plough who could not make one; and that the driver should make the roaps of twined willows, with which it was drawn. It was usual for six or eight persons to form themselves into a society for fitting out one of these ploughs, providing it with oxen and every thing necessary for ploughing; and many minute and curious laws were made for the regulation of such societies. If any person laid dung on a field with the consent of the proprietor, he was by law allowed the use of that land for one year. If the dung was carried out in a cart in great abundance, he was to have the use of the land for three years. Whoever cut down a wood, and converted the ground into arable, with the consent of the owner, was to have the use of it for five years. If any one folded his cattle, for one year, upon a piece of ground belonging to another, with the owner's consent, he was allowed the use of that field for four years.

Thus, though the Britons had in a great measure lost the knowledge of agriculture, they appear to have been very assiduous in giving encouragement to such as would attempt a revival of it; but, among the Anglo-Saxons, things were not at present in so good a state. These restless and haughty warriors, having contracted a distaste and contempt for agriculture, were at pains to enact laws to prevent its being followed by any other than women and slaves. When they first arrived in Britain, they had no occasion for this art, being supplied by the natives with all the ne-

cessaries of life. After the commencement of hostilities, the Saxons subsisted chiefly by plunder: but having driven out or extirpated most of the ancient Britons, and divided their lands among themselves, they found themselves in danger of starving, their being now no enemy to plunder; and therefore they were obliged to apply to agriculture.

(To be continued.)

#### THEORY of AGRICULTURE.

(Continued from page 103.)

AS the volatile alkali is known to be produced in great plenty by distilling putrid substances either animal or vegetable, the obtaining an alkaline spirit from this kind of earth is a strong argument of its being much impregnated with the putrid effluvia, which we have already mentioned as the proper vegetable food contained in the air and water. Indeed, considering that this kind of earth is produced by putrefaction, it is next to an impossibility that it should not be impregnated with putrid steams, as much as earth can be; and if the earth which is most impregnated with these steams is found to afford the greatest quantity of nourishment to vegetables, we have from thence an additional proof that they live on the putrid matter emitted from dead animals and vegetables like themselves.

That we may be the more ascertained of this, it must be considered, that the earth, which undoubtedly is the great source of nourishment to vegetables, is capable of absorbing putrid effluvia more powerfully, or at least in much greater quantity, before it is saturated, than either the air or water. The practice of burying dead bodies is an undeniable proof of this. They are laid but a small depth under ground; yet the abominable stench emitted by the carcase is retained in the earth, so that

it never penetrates in such a manner as to be offensive. That earth may be saturated with this putrid matter, as well as earth or water, is very certain; and, in case of such a saturation, no doubt either of these will take up the superfluous quantity, and become noxious: but unless the earth is fully saturated, both of them will deposit part of what they themselves contain in the earth, and by that means become more salutary than they were before.

That earth is capable of attracting putrid effluvia from the air, perhaps, may not be so readily granted; and indeed we know of no experiment whereby it can be shown that putrid air is made salutary by having any kind of earth agitated in it; but if we consider the exceeding great salubrity of the air in the country, and the healthiness of those who follow the plough or are employed in digging the ground, we must at least allow, that when the ground is turned up, it communicates no kind of noxious quality to the air; which it would certainly do, if it emitted a putrid effluvia. So far from this, the smell of moist earth is always agreeable and wholesome; and here we have the satisfaction to find our theory somewhat confirmed by the celebrated Baron van Swieten, late physician to the empress of Hungary.

"Physicians," says he, "usually advise their patients to rustication, not only that they may enjoy a pure and freely circulating air; but that, as their strength increases, they may, disengaged from all care, exercise their body by the slighter labours of agriculture, and other country amusements.

"There may perhaps be another cause why rustication will be of benefit in consumptions. It is well known, that, after some days drought, on the falling of rain that moistens the earth, there arises a grateful smell, which we all are sensible of; and

this is commonly attributed to the vegetables, which before sapless, but now refreshed by rain, perspire more copiously. But Reaumur observed, that a like fragrantcy is also perceptible after rain when the corn has been cut down in the fields, where there only remains dry stubble; and examining the matter more particularly, he found that dry earth is without smell, but as soon as it is moistened to the degree of having the consistence of softish pap, it then diffuses a strong smell; but if more water is added, the smell is diminished, nay even quite dissipated. Neither does it seem an easy matter to exhaust that power of producing smells which the earth is possessed of. Every day, during a fortnight, he made cakes of moistened earth; and having dried and wetted them over again, he could not perceive that the earth was less fragrant after all these repeated experiments, if it was again wetted. He further observed, that this fragrantcy does not diffuse itself to any thing at a great distance, without being much diminished, and soon entirely gone.—It has been observed, that this expiration of the earth ceases in thunder and storms soon follow: while they continue, it begins to return; and when over, the same fragrantcy of the earth for some hours affects the smell of a man as he walks along over a considerable tract of ground. There is no one, I believe, but has sometimes made this observation; and hence the earth, when moistened to a certain degree, seems to exhale fragrant odours, and indeed various in various places, as we are sensible of from their diversity. They are for the most part of a salubrious quality; as some persons quite faint and languid in the summer-heats perceive themselves wonderfully refreshed, whilst, after rain, they snuff up the fragrant odour. In some places those affluvia are perhaps bad, and may be the causes of diseases."

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This property of emitting a fragrant smell is likewise taken notice of by Dr. Home in his principles of agriculture and vegetation. Some physicians have prescribed a bath of earth for the cure of consumptive patients; and Dr. Solano de Luque was of opinion, that the earth had the property of absorbing contagious miasmata into it; but whether it can absorb these miasmata from living bodies or not, it certainly can absorb them from dead ones; for a piece of putrid meat will be much sweetened by lying for a short time in the ground.

From all this we cannot indeed infer, that putrid air is sweetened by mere earth; but we discover what is perhaps more important, namely, that though earth is the common receptacle of all putrid matters both animal and vegetable, there is a change made on them when in it, which cannot be made either by air or water. Thus, if the carcase of a small animal is left to putrify in the air, it becomes exceedingly offensive, and continues so from first to last. The same thing happens if it is left to putrify in water. But, in earth, the case is quite different. After the carcase is consumed, the earth which has imbibed all the putrid steams, instead of exhaling an offensive odour, diffuses an agreeable one; and thus we may see that it is endued with a power no less remarkable than that of attraction or repulsion, and which we may distinguish by the name of *transmutation*. With regard to water, the case is more evident; for the most putrid water will be sweetened by percolation through earth, or even running in a channel for some time on its surface; but if it contains any impurities of the saline kind, they will not be separated, or at least in very small quantity.

The existence of such a power as that of transmutation we will be obliged to own, whatever we imagine the vegetable food to consist of; for it is impossible to solve the phenomena of vegetation by attractions and



repulsions. If we suppose the vegetable food to be salt, let us attract and sepal salt as we will, it remains salt from first to last. Let us suppose it water, the case is the same; and, by mere attraction, nothing but masses of salt, or pools of water, could be produced. The case is the same on our own hypothesis; for, supposing plants composed of the putrid effluvia of others, and of dead animals, if nature was endued with no other power than attraction or repulsion, the vegetable would necessarily be a corrupted mass like that of which it was composed. This power, as we have already seen, resides only in the earth, and in the vegetables themselves; air and water can indeed act as powerful solvents, but cannot transform or compound.

We must next consider the nature of those different operations, which, from time immemorial, have been performed on the earth, in order to cause it produce the greatest crops of vegetables. If all of these shall be found conspiring to one general purpose, then the shortest and most easy method of attaining that purpose is undoubtedly the most proper to be practised in agriculture, whether it hath been as yet put in execution or not. These are,

1. *Frequent ploughing, or fallowing.*

The immediate consequences of this is to expose different quantities of the soil to the action of the air and sun, which will not fail to exert their solvent powers upon it. In consequence of this action, the earth is partly reduced to powder; many of the roots of vegetables, with which it always abounds, are dissolved and putrefied; and the earth produced from them mixes with the rest, as well as the effluvia they emit during their dissolution. The earth soon begins again to exert its prolific powers, and a crop of vegetables is produced. By a repetition of the ploughing, these are turned with their roots upwards, are exposed to the solvent powers of the

air and light; in consequence of which they die, are putrefied, and more of the native soil is reduced to powder, and mixed with them. By a frequent repetition of this process, the soil becomes vastly more tender, and approaches to the nature of garden-mould, and its fertility is considerably increased.

Lord Kames is of opinion, that the reason of the fertility of any soil being increased by fallowing, is, that its capacity of retaining water is increased. But this cannot be admitted; for so far from being more disposed to retain water by its pulverisation, the soil is evidently more disposed to part with it, either by evaporation, or by suffering the moisture to percolate through it. In this respect it is far inferior to clay; for though dry garden-mould absorbs water much more quickly than clay, it also dries much sooner, and thus all the advantage is lost.

To those who reckon the food of vegetables to consist of oils or salts, the operation of fallowing ground must appear an useless one, as it can tend neither to produce oils nor salts, but to destroy them. As its utility, however, cannot be denied, the favorers of this theory imagine, that the ground, by repeated operations of this kind, is fitted for attracting the nitrous salts from the air: but it is found, that these salts cannot be attracted by earth, nor any other substance, even when exposed for a great length of time to the air with a view to produce salt-petre; which gives a strong suspicion against their existence; and even if nitre is mixed with the soil, it is found to be detrimental, and will kill or poison plants instead of nourishing them.

(To be continued.)

PRACTICE of AGRICULTURE.

(Continued from page 105.)

3. *Forming RIDGES.*

THE first thing that occurs on this head, is to consider what



grounds ought to be formed into ridges, and what ought to be tilled with a flat surface. Dry soils, which suffer by lack of moisture, ought to be tilled flat, which tends to retain moisture. And the method for such tilling, is to go round and round from the circumference to the centre, or from the centre to the circumference. This method is advantageous in point of expedition, as the whole is finished without once turning the plough. At the same time, every inch of the soil is moved, instead of leaving either the crown or the furrow unmoved, as is commonly done in tilling ridges. Clay soil, which suffers by water standing on it, ought to be laid as dry as possible by proper ridges. A loamy soil is the middle between the two mentioned. It ought to be tilled flat in a dry country, especially if it inclines to the soil first mentioned. In a moist country, it ought to be formed into ridges, high or low according to the degree of moisture and tendency to clay.

In grounds that require ridging, an error prevails, that ridges cannot be raised too high. High ridges labour under several disadvantages.—The soil is heaped upon the crown, leaving the furrows bare: the crown is too dry, and the furrows are too wet: the crop, which is always best on the crown, is more readily shaken with the wind, than where the whole crop is of an equal height: the half of the ridge is always covered from the sun, a disadvantage which is far from being slight in a cold climate. High ridges labour under another disadvantage in ground that has no more level than barely sufficient to carry off water: they sink the furrows below the level of the ground; and consequently retain water at the end of every ridge. The furrows ought never to be sunk below the level of the ground. Water will more effectually be carried off by lessening the ridges both in height and breadth;

a narrow ridge, the crown of which is but 18 inches higher than the furrow, has a greater slope than a very broad ridge where the difference is three or four feet.

Next, of forming ridges where the ground hangs considerably. Ridges may be too steep as well as too horizontal; and if to the ridges be given all the steepness of a field, a heavy shower may do irreparable mischief. To prevent such mischief, the ridges ought to be so directed cross the field, as to have a gentle slope for carrying off water slowly, and no more. In that respect, a hanging field has greatly the advantage of one that is nearly horizontal; because in the latter, there is no opportunity of a choice in forming the ridges. A hill is of all the best adapted for directing the ridges properly. If the soil be gravelly, it may be ploughed round and round, beginning at the bottom and ascending gradually to the top in a spiral line. This method of ploughing a hill, requires no more force than ploughing on a level: and at the same time removes the great inconvenience of a gravelly hill, that rains go off too quickly; for the rain is retained in every furrow. If the soil be such as to require ridges, they may be directed to any slope that is proper.

In order to form a field into ridges, that has not been formerly cultivated, the rules mentioned are easily put in execution. But what if ridges be already formed, that are either crooked or too high? After seeing the advantage of forming a field into ridges, people were naturally led into an error, that the higher the better.—But what could tempt them to make their ridges crooked? Certainly this method did not originate from design; but from the laziness of the driver suffering the cattle to turn too hastily, instead of making them finish the ridge without turning. There is more than one disadvantage in this slovenly practice. First, the water

is kept in by the curve at the end of every ridge and fours the ground.—Next, as a plough has the least friction possible in a straight line, the friction must be increased in a curve, the back part of the mouldboard pressing hard on the one hand, and the coulter on the other. In the third place, the plough moving in a straight line, has the greatest command in laying the earth over. But where the straight line of the plough is applied to the curvature of a ridge in order to heighten it by gathering, the earth moved by the plough is continually falling back, in spite of the most skilful ploughman.

The inconveniences of ridges high and crooked are so many, that one would be tempted to apply a remedy at any risk. In a dry gravelly soil, the work is not difficult or hazardous. When the ridges are cleaved two or three years successively in the course of cropping, the operation ought to be concluded in one summer. The earth by reiterated ploughings, should be accumulated upon the furrows, so as to raise them higher than the crowns: they cannot be raised too high, for the accumulated earth will subside by its own weight. Cross-ploughing once or twice, will reduce the ground to a flat surface, and give opportunity to form ridges at will. The same method brings down ridges in clay soil; only let care be taken to carry on the work with expedition; because a plentiful shower, before the new ridges are formed, would soak the ground in water, and make the farmer suspend his work for the remainder of that year at least. In a strong clay, we would not venture to alter the ridges, unless it can be done to perfection in one season.

Let it be a rule, to direct the ridges north and south, if the ground will permit. In this direction, the east and west sides of the ridges, dividing the sun equally between them, will ripen at the same time.

It is a great advantage in agriculture, to form ridges so narrow, and so low, as to admit the crowns and furrows to be changed alternately every crop. The soil nearest the surface is the best; and by such ploughing, it is always kept near the surface, and never buried. In high ridges, the soil is accumulated at the crown and the furrows left bare.—Such alteration of crown and furrow, is easy where the ridges are no more than seven or eight feet broad. This mode of ploughing answers perfectly well in sandy and gravelly soils, and even in loam; but it is not safe in clay soil. In that soil, the ridges ought to be 12 feet wide, and 20 inches high; to be preserved always in the same form by casting, that is, by ploughing two ridges together, beginning at the furrow that separates them, and ploughing round and round till the two ridges be finished. By this method, the separating furrow is raised a little higher than the furrows that bound the two ridges. But at the next ploughing, that inequality is corrected, by beginning at the bounding furrows, and going round and round till the ploughing of the two ridges be completed at the separating furrow.

#### 4. On the Nature of different kinds of Soils, and the Plants proper to each.

1. CLAY, which is in general the stiffest of all soils, and contains an unctuous quality. But under the term *clays*, earths of different sorts and colours are included. One kind is so obstinate, that scarcely any thing will subdue it; another is so hungry and poor, that it absorbs whatever is applied, and turns it into its own quality. Some clays are fatter than others, and the fatter are the best; some are more soft and slippery. But all of them retain water poured on their surfaces, where it stagnates, and chills the plants, without sink-

ing into the soil. The closeness of clay prevents the roots and fibres of plants from spreading in search of nourishment. The blue, the red, and the white clay, if strong, are unfavorable to vegetation. The stony and looser sort are less so; but none of them are worth any thing till their texture is so loosened by a mixture of other substances, and opened, as to admit the influence of the sun, the air, and frosts. Among the manures recommended for clay, sand is of all others to be preferred; and sea-sand the best of all where it can be obtained: This most effectually breaks the cohesion.

The reason for preferring sea-sand is, that it is not formed wholly (as most other sands are) of small stones; but contains a great deal of calcareous matter in it, such as, shells grated and broken to pieces by the tide; and also of salts. The smaller the sand is the more easy it penetrates the clay; but it abides less time in it than the larger.

The next best sand is that washed down by rains on gravelly soils.—Those which are dry and light are the worst. Small gritty gravel has also been recommended by the best writers on agriculture for these soils; and in many instances we have found them to answer the purpose.

Shell marle, ashes, and all animal and vegetable substances, are very good manures for clay; but they have been found most beneficial when sand is mixed with them. Lime has been often used, but we would not recommend it, for we never found any advantage from it singly, when applied to clays.

The crops most suitable for such lands are, wheat, beans, cabbages, and rye-grass. Clover seldom succeeds, nor indeed any plants whose roots require depth, and a wide spread in the earth.

2. Chalk. Chalky soils are generally dry and warm, and if there

be a tolerable depth of mould, fruitful; producing great crops of barley, rye, pease, vetches, clover, trefoil, burnet, and particularly saint foin. The latter plant flourishes in a chalky soil better than any other. But if the surface of mould be very thin, this soil requires good manuring with clay, marle, loam, or dung. As these lands are dry, they may be sown earlier than others.

When barley is three inches high, throw in 10 lb. of clover, or 15 lb. of trefoil, and roll it well. The next summer mow the crop for hay; feed off the aftermath with sheep; and in winter give it a top-dressing of dung. This will produce a crop the second spring, which should be cut for hay. As soon as this crop is carried off, plough up the land, and in the beginning of September sow three bushels of rye per acre, either to feed off with sheep in the spring or to stand for harvest. If you feed it off, sow winter vetches in August or September, and make them into hay the following summer. Then get the land into as fine tilth as possible, and sow it with saint foin, which, with a little manure once in two or three years, will remain and produce good crops for 20 years together.

3. Light poor land, which seldom produces good crops of any thing till well manured. After it is well ploughed, sow three bushels of buckwheat per acre, in April or May: When in bloom, let your cattle in a few days to eat off the best, and tread the other down; this done, plough in what remains immediately. This will soon ferment and rot in the ground; then lay it fine, and sow three bushels of rye per acre. If this can be got off early enough, sow turnips; if not winter vetches to cut for hay. Then get it in good tilth and sow turnip-rooted cabbages, in rows three feet apart. This plant seldom fails, if it has sufficient room, and



the intervals be well horse-hoed; and you will find it the best spring-feed for sheep when turnips are over.

The horse-hoeing will clean and prepare the land for saint foins; for the sowing of which April is reckoned the best season. The usual way is to sow it broad-cast, four bushels to an acre; but we prefer sowing it in drills two feet asunder; for then it may be horse-hoed, and half the seed will be sufficient.

The horse-hoeing will not only clean the crop, but earth up the plants, and render them more luxuriant and lasting. If you sow it broad-cast, give it a top-dressing in December or January, of rotten dung or ashes, or, which is still better, of both mixed up in compost.

From various trials, it is found that taking only one crop in a year, and feeding the after-growth, is better than to mow it twice. Cut it as soon as it is in full bloom, if the weather will permit. The hay will be the sweeter, and the strength of the plants less impaired, than if it stands till the seed is formed.

4. Light rich land, being the most easy to cultivate to advantage, and capable of bearing most kinds of grain, pulse, and herbage, little need be said upon it. One thing however is very proper to be observed, that such lands are the best adapted to the drill husbandry, especially where machines are used, which requires shallow furrows to be made for the reception of the seed. This, if not prone to couch-grass, is the best of all soils for lucerne; which, if sown in two feet drills, and kept clean, will yield an astonishing quantity of the most excellent herbage. But lucerne will never be cultivated to advantage where couch-grass and weeds are very plentiful: nor in the broad-cast method, even where they are not so; because horse-hoeing is essential to the vigorous growth of this plant.

5. Coarse rough land. Plough deep in autumn; when it has lain

two weeks, cross-plough it, and let it lie rough through the winter. In March give it another good ploughing; drag, rake, and harrow it well, to get out the rubbish, and sow four bushels of black oats per acre if the soil be wet, and white oats if dry. When about four inches high, roll them well after a shower: This will break the clods; and the fine mould falling among the roots of the plants will promote their growth greatly.

Some sow clover and ray grass among the oats, but this appears to be bad husbandry. If you design it for clover, sow it single, and let a coat of dung be laid on in December. The snow and rain will then dilute its salts and oil, and carry them down among the roots of the plants. This is far better than mixing the crops on such land, for the oats will exhaust the soil so much that the clover will be impoverished. The following summer you will have a good crop of clover, which cut once, and feed the after-growth. In the winter plough it in, and let it lie till February: Then plough and harrow it well; and in March, if the soil be moist, plant beans in drills of three feet, to admit the horse-hoe freely.—When you horse-hoe them a second time, sow a row of turnips in each interval, and they will succeed very well. But if the land be strong enough for sowing wheat as soon as the beans are off, the turnips may be omitted.

(To be continued.)

## NOTES ON FARMING.

(Continued from page 107.)

### 2. The Change and Course of Crops.

IT is a common opinion and practice of this country, that land should yield a crop only once in three years: this surely is bad farming, and what nothing but the great quantity of land could warrant. In England and throughout Europe; and



indeed in all old settled countries where land is scarce and rents high, it is absolutely necessary that a crop of some sort be raised from the ground every year. And experience has evinced that land will bear this, and that the goodness of the crop depends upon culture and manure and a proper change of seeds. For though good land is of great importance, yet the skill and industry of the farmer will, in a great degree, compensate for the want of goodness in the soil in its natural state: And it is found that, by proper management, lands which are naturally poor have been brought to yield crops nearly as great as rich lands, and much greater than rich lands ill managed. The man therefore to whose lot it has fallen to possess lands naturally poor, should not be discouraged, but rather stimulated to exert his abilities and shew his skill in meliorating nature.

A succession of the same sort of crops will speedily exhaust the best land. For this reason the skilful farmer changes his crops almost every year. The succession most approved, and which is practised to great advantage in Norfolk, one of the best farming counties in England, is,

- 1 Turnips,
- 2 Barley with clover seed,
- 3 Clover,
- 4 Wheat;

Then turnips, &c. in succession again. Some have had the third and fourth year clover, and the fifth wheat.

Another course, which they find extremely beneficial, is,

- 1 Turnips,
- 2 Barley,
- 3 Clover two years,
- 4 Buckwheat,
- 5 Wheat; then turnips, &c. again.

They plough four or five times for turnips, beginning in the fall. After the second ploughing they leave the ground unharrowed to receive the benefit of the winter frosts. They plough it again in the spring, having first laid on the manure; then they

plough and harrow it again in May, and give it the last ploughing and harrowing in June, when the seed is sown.

Some put on their manure just before the last ploughing. With respect to this, experience will be the best director. The turnips should be sown in rows or the seed drilled in with a drill plough. The turnips, while growing, should be hoed twice, or ploughed between the rows, as is common for potatoes, and kept clear of weeds.

The crop is fed off with cattle and sheep. Some feed them off as they grow, confining the cattle and sheep by hurdles to an acre, and when that is eaten up, removing the hurdles and taking in another acre, till the whole is fed off. Others pursue the following method: They first feed one piece, suppose an acre, by running a row of hurdles across the field; then, before they move the hurdles, they draw another acre, and cart them for the cattle to the acre, eating off, and so on throughout the field, always carting the crop from the land where it grows to the part last cleared. If the produce is large and cattle are turned in, they spoil as much as they eat, but when turnips are laid clear above the soil, and the earth partly shaken off, they eat them up clean.

*A method practised to destroy the Turnip Fly.*

Collect all sorts of weeds, mix them with straw and lay them on heaps on the windward side of the field. Then set them on fire, so that the wind may blow the smoke over the whole field. This drives away the fly at once and saves the crop. But it should be observed that the weeds must not be withered too much, as it is the smothering flame that produces the smoke, which is expected to have the desired effect.

For barley they commonly plough three times, but some four times,

twice in the fall, leaving the last ploughing unharrowed to receive the benefit of the winter frosts, the other ploughing or ploughings they give in the winter or spring. With us, as our winters are generally severe, three, or even two ploughings will do; one or two in the fall and one in the spring. They sow four bushels of seed to the acre, and get from thirty-two to forty bushels in return. This seems a large quantity of seed. However, experience will shew, whether the quantity commonly sown in this country, which is usually not more than two bushels, or that sown in Norfolk is best. And, for this purpose, it will be well to try different quantities on the same field, and note the difference, and then follow that which answers best.

After the barley is sown and harrowed, they then sow the clover seed, eight or ten pounds of seed to the acre, and then roll the ground with a large wooden roller, which presses in the seed and breaks the clods. In this country some defer sowing the clover till the barley is off. The land is then ploughed and well harrowed, and sown with clover seed, eight or ten pounds to the acre and then rolled. Some recommended the sowing buckwheat, before the last harrowing, and then to sow and roll in the clover seed. The buckwheat, they observe, shelters the young clover from the sun, and keeps down weeds and other grass. But in this case the buckwheat should be sown very thin.—The mowing or cutting it in the fall will not injure the clover. Both ways may be tried.

The year following they mow the first crop of clover, and seed the second. The crop of hay is generally two tons to an acre, sometimes three. I am inclined to think it will be best to mow both crops, and if seed is wanting for the cattle in the beginning of summer, it would be best to cut it and give it to them green in the farm yard, or stables, as before

mentioned. If the after crop is rank, it may be fed in the fall; and if it is kept for a clover crop the next year, it should be covered in the beginning of the winter with a light coat of long dung, about ten or twelve large loads to the acre, to preserve the roots from the frost. The next year, some mow twice, some only once, and turn in the second crop as a manure for wheat.

Clover should be cut for hay before the seed is ripe, just when it seems to be in full blossom; and in making the hay great care should be taken not to expose it too much to the sun.

*(To be continued.)*

*A LETTER from a Gentleman, who pays great attention to Agriculture, in the State of Pennsylvania, on the Banks of the Delaware, near Trenton, dated July 14. 1789, to one of the Editors of this Magazine.*

DEAR SIR,

**Y**OUR very polite letter, inclosing a magazine, I received.—I have perused it with great pleasure, and conceive a continuance of the Work, will very much promote Religion, Literature, and Agriculture. You will please to consider me as a subscriber, and forward me the subsequent numbers.

You have enclosed, an extract of a letter I wrote lately to a gentleman in New-York, on the Experiments made on the Gypsum, or Plaster of Paris. If you apprehend any part, or the whole of it, worth your attention, it is at your service for publication.

With much esteem, I am,

Dear Sir,

Your most humble servant.

*The EXTRACT.*

*The Nature, Manner of using, and Effects, of the PLAISTER of PARIS.*

“IN answer to your queries respecting the Plaster of Paris, I shall

give you as full information as I can, consistent with my own and neighbours experiments.

The best kind is imported from Hills in the vicinity of Paris; it is brought down the Seine, and exported from Havre de Grace. I am informed there are large beds of it up the Bay of Funday, some of which I have seen, nearly as good as that from France; but several cargoes brought from the bay to Philadelphia, have been used without effect.—It is probable they were taken from the top of the ground, and by the influence of the sun and atmosphere, dispossessed of the qualities necessary for the purposes of vegetation.

The lumps composed of flat shining specula, are preferred to those which are formed of round particles, like sand; when pulverized, and put dry in an iron pot over the fire, that which is good will soon boil, and great quantities of the fixed air escape, by ebullition.

It is pulverized, by first stamping it in a stamping mill, and then grinding it in a common grist mill. The finer its pulverization, the better it will be, as thereby it will be more generally diffused on the land.

It is best to sow it in a *wet day*; but if that is not convenient, it should be a *little moistened*.

The most approved quantity for grass, is six bushels per acre. No art is required in sowing it, except to make its distribution as equal as possible on the soil. It operates altogether as a *top manure*, and, therefore, should not be put on in the spring, until the operation of the frosts are over, and vegetation hath begun.

The general time for sowing it, is in April, May, June, July, August, and even as late as September. Its effect will generally appear in ten or fifteen days, and the growth of the grass will be so rapid, as to produce a large burden, at the end of six weeks after sowing.

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It must be sown on dry land, not subject to be overflowed. I have sown it on land, loam, and clay; and it is difficult to say on which it has best answered; its effects, however, are sooner visible on sand.

It has been used, as a manure, in this state, upwards of twelve years. Its duration may, from the best information I can collect, be estimated from seven to ten years; for, like other manure, its continuance very much depends on the nature of the soil, on which it is placed.

One of my neighbours sowed a piece of his grass ground with the Plaster, six years ago; another sowed a field with it, four years since; a great part of my farm was sown with this article in May, 1788. We regularly cut two crops, and pasture in autumn. There is no appearance of failure in the virtue of this manure; the present crop being as good as any preceding.

I have, this season, mowed about fifty acres of red clover, timothy, white clover, &c. which was plastered last May, July, and September.—Many who saw the grass, calculated the produce at two tons an acre;—I imagine, from the two crops, I shall have, at least, three tons per acre.

Several strips were left in the different fields, without the plaster; these were unproductive, and not worth mowing.

In April, 1788, I covered a small piece of grass ground more than two inches thick with yard manure; in the same worn out field, I sowed of the plaster, to contrast its effects with those of the dung. I mowed the dunged and plastered land twice last year, and once this; in every crop the soil plastered has produced the most.

You will remember, in all your experiments with clover, that you should mix about one-third of timothy grass seed; it is of great advantage, as it serves to support the clover; the timothy very much facilitates the cur-

Kk



ing also of the clover, and renders it a superior fodder.

The plaister operates equally well, on the other grasses as on clover. Its effect is said to be good, if sown in the spring, on wheat; but I cannot say this from experience. On Indian corn, I know its operation to be great. We use it at the rate of a table spoonful for a hill, put on immediately after the corn is first dressed. From some experiments, last year made and reported to our Agricultural Society, it appears, that nine bushels of additional corn, per acre, was produced by this method of using the plaister.

As the use of this cheap and extraordinary manure, has now become very general, in this state, and as many accurate and judicious farmers are making experiments with it, I doubt not but its advantages, at the end of the season, will be better known than at the present, when I shall be happy to write you again on this subject."

*An Extract from the printed Report of the Privy Council of Great Britain, of their Inquiry about the Hessian FLY.*

*Method of destroying the FLYING WEVIL in Bavaria, in a Letter from Mr. Walpole, Minister from the Court of Great Britain, at Munich, to the Marquis of Carmarthen, Secretary of State.*

"A Person put on a heap of corn, thyme and sweet marjorum, and changed each of these plants every twenty-four hours, in hopes of discovering one which would answer his purpose. Hemp was also tried: He took a handful and put it on a heap of corn, and found the next morning that the hemp was full of Wevils. These little black animals seem to have the smell of a curious nature, since they find the bad scent of hemp agreeable, and it appears

they like the soft rind of it. This handful of hemp was picked out of the grainery and winnowed, and put again on the corn. The result was that in five days afterwards there were no Wevils to be seen in the said heap of corn. In the season when there was no green hemp, they made use of mouldy old hemp and with equal success, except that it required a longer time to destroy these insects. When the Wevils appeared again in the month of May the following year, in less quantities, and at that period, there was only the tow or heads of hemp that was already prepared to spin; nevertheless the success was the same, and in eight days time all the Wevils were removed. Perhaps linen might be used, steeped in the juice of hemp where the hemp is not cultivated, and the event might turn out equally successful. However, it is necessary to shake the hemp well that is put on the corn, and to stir the corn if it is in great quantities, in order to bring the Wevils to the surface. This experiment was made also in a rainy summer, when it was necessary to collect together the sheafs which were very wet, and carry them into the grainery, which of course produced a fermentation in the barn as well as the grainery, and from that cause, many Wevils. Hemp was made use of very early in the spring, and the corn stirred at the same time, and as the excessive heat arose from it the Wevils disappeared."

*Commonwealth of Massachusetts.*

THE standing Committee of Arts and Agriculture, ask leave to report on the petition of Mase Tisdale, relative to his discovery of an easy and expeditious method of manufacturing Pot-Ash, that they have not had sufficient opportunity of procuring that evidence which is necessary to form their opinion on the



merits of it: Yet as the petitioner is willing to make an immediate discovery of his process, and rest on the General Court for a reward hereafter, if the same should prove of extensive utility, they are of opinion, that should it, on sufficient trial, be found of great and general utility, and evidence thereof be produced, the petitioner would be entitled to an adequate reward from the commonwealth.

COTTON TUFTS, per order.

In Senate, June 18, 1789.—Read and accepted.

Sent down for concurrence.

SAMUEL PHILIPS, jun. president.

In the House of Representatives, June 19, 1789.

Read and concurred,

DAVID COBB, Speaker.

True copy—Attest.

SAMUEL COOPER, Clerk Senate.

#### TO THE PUBLIC.

THE great advantage that may accrue to the public in general, and manufacturers of Pot-Ash in particular, from a discovery which I have made in the method of cleansing the lyes, (in such a manner as causes a great saving both in labour and expence, whereby the lyes so cleansed will be freed from any foreign matter, and the same be melted without any danger to the kettles, from raising so great a heat as is now practised, by reason of the neutral salts and other matter that is left, in the common method) has induced me to lay before the General Court my process—and in consequence of their vote, I now lay it before the public; and although the method may, at first view, appear very simple, yet it has not failed in one instance in the process of our work, and the Pot-Ash so made is of a superior quality:—If this process should prove of public utility, I shall feel a high satisfaction in having been the instrument of making it so, and shall rest assured that the Le-

gislature will grant an adequate reward for the discovery.

MASE TISDALE.

Easton, June 20, 1789.

#### A new Method of Making Pot-Ash.

PUT your ashes into your vat about four inches deep, then put in slack lime about two inches deep, then put in your ashes as usual—when beginning to boil, put in about the bigness of an hen's egg of hog's fat every day when boiling, into each kettle, and skim your kettles once a day, which will take off all the fat; and when drying down your salts throw in a piece of allum one ounce, and take great notice about your salts settling—when they once settle, it will not be but a few minutes before there will be a small crust on the top, but it will follow boiling up immediately—as soon as the boiling is all over the kettles, then stir it until it leaves off at frying, then dip it off into your coolers. The melting down is accomplished in forty-five minutes, that used to take four or five hours.

#### The PLEASURES of a COUNTRY LIFE, by TULLY.

I AM now to speak of the pleasures of a country life, with which I am infinitely delighted. To these old age never is an obstruction. It is the life of nature, and appears to me the exactest plan of that which a wise man ought to lead. Hear our whole business is with the earth, the common parent of us all, which is never found refractory, never denies what is required of it, nor fails to return back what is committed to it with advantage, sometimes indeed with less, but generally with a very large interest. Nor is it the view of this increase only which yields delight, but there arises yet a greater from a contemplation of the powers of the earth, and vegetation: for to

me it is most affecting to behold, how, when the soil is duly laboured and mellowed, and receives after harrowing the scattered seed into its genial bosom, warmed with due heats and vapours, it there cherishes it in its vital embraces; and then opening, shoots it upwards, and rears it into a verdant blade; which taking fast hold with its fibrous roots below, springs up into a jointed stalk, preparing new seed again in its cells, which gradually enlarges from the ear, with the grain exactly ranged in decent rows; and is secured with awns, to defend it from the rapine of the little birds, that would otherwise assail, and make a prey of it. But why should I enter into particulars, or observe, upon the first planting, shooting and growth of the delicious vine? I should never have done, if I indulged myself in representing at large the pleasure I take in these solaces of my old age. Nor must I dwell on that plastic power seen in all the productions of the earth, which from so small a grain in the fig, or the little stone of a grape, or from the minute seeds of others, raises up such bulky trunks with their shady heads, and extended branches. But who can consider the variety in the methods of propagation, by shoots, sprouts, lopping, quicksets and slips, without being seized at the same time with admiration and delight? The vine, that naturally runs low, and cannot rear itself without a support, is for this end provided with tendrils, by which, like so many hands, it lays hold on every thing it meets with, that may raise it; and, by these aids, expands, and becomes so luxuriant, that to prevent its running out into useless wood, the dresser is obliged to prune off its superfluous, wandering branches: after which, from the standing joints, in the ensuing spring, the little bud, called the gem, pushes out the new shoot, whereon the tender young grape is formed; which gradually swelling by nou-

rishment from the earth, is at first acid to the taste, but, guarded with leaves around, that it may neither want due warmth, or suffer by too scorching rays, it ripens by the sun's enlivening beams, and acquires that delicious sweetness and beautiful form, that equally please both the taste and eye; and then enriches the world with that noble liquor, the advantages of which I need not name. Yet it is not the sense of these, nor of all the advantages of husbandry, as I have said, that so nearly affects me, as the pleasure I find in their culture alone: such as ranging the vines, and their supporting perches in exact and even rows, in arching and binding their tops, lopping off the woody and barren, and training and encouraging the fruitful branches, to supply every vacancy; and then contemplating the beauty and order with the process of nature in the whole. What need I mention the pleasure of improving the more barren grounds, and rendering them fruitful, by bringing down water in refreshing rills, on the over-dry; and as carefully carrying it off from the wet and boggy; or by digging, and repeatedly trenching, to render them mellow? Or of the advantages of manure, of which I treated in my book of husbandry, though the learned *Hesiod*, amongst his rules on that subject, has not one word of it? And yet *Homer*, whom I take to have lived some ages before him, makes old *Laertes* diverting the thoughts of his son *Ulysses*'s absence, by rustic labours and manuring the fields. But besides the pleasures already mentioned, from corn-fields, meads and vines, there is yet a vast fund for others, from orchards, cattle, bees and gardens, with the endless varieties of beautiful flowers, that yield an entertainment ever new, and ever delighting: for in orchards there arises a pleasure not only from the ranges of fruit-bearing trees, all answering to the view in just and exact order; but,

above all, from their improvement by grafting; the finest invention, in my opinion, in husbandry.

*The LIFE of an AMERICAN FARMER.*

**F**ARMER JACOBS descended from reputable parents. He was born the 7th of May, 1701-2. At school he was taught only reading, writing and arithmetic; but having a good understanding, and a thirst for knowledge, by devoting his leisure hours to study, he became well acquainted with the English language, (which he spoke and wrote with purity;) history and theory of agriculture; the constitution of his country, and of the nature of government and laws in general; several branches of the mathematics; geography and history.

In his youth, he was esteemed for his respect to his parents; for his affection to his brothers and sisters; (of whom there were five;) and for his industry, temperance and sobriety; simplicity of manners, and amiable disposition.

At the age of twenty-two, he entered into the married state. Important is the choice of a wife! But it generally happens, that this choice is made under the impulse of passion; when the understanding is not matured by age and reflection; or under the influence of unjustifiable motives.

Mr. Jacobs was to be a farmer, and who, he thought, so proper for an help-meat for him, as the daughter of a farmer;—especially one of sense, virtue, industry, economy, agreeable temper and engaging manners? Such was the female to whom he was united in marriage; they were nearly of the same age, and their lives were truly happy.

Mr. Jacobs ever treated his wife with tenderness and respect; and, in no instance, did he wish to abridge her of that prerogative to which her merit,

rank, and station in life, entitled her. The confidence he placed in her, increased her attachment to him; gained her additional importance, and had an happy influence on her conduct. She revered and loved her husband, and always considered that their interest, their honor, and happiness, were inseparably united.

The father of Mr. Jacobs put him in possession of about two hundred acres of land. This he brought to the highest degree of cultivation; and by his improvements in agriculture, he became of essential advantage to such of his neighbours as were willing to learn.

He was blest with eight children (five sons and three daughters,) and it was pleasing to behold his manner of life, the government of his family, and his prosperity. Two of his sons he brought up to mechanical employments, the other three attended him in the field. Proper attention was paid to the education of his children; early were they taught to reverence their Creator, and, from their childhood, they were inured to industry. Sloth, indeed, was unknown in his family. In it dwelt virtue, order, harmony, affection, frugality, neatness, health, and hospitality.

Mrs. Jacobs and her daughters, manufactured almost the whole of the apparel necessary for the family, and each member of it, very justly, thought it an honor to be clothed with the effects of their own industry; they apprehended, indeed, that it was contrary to good policy, and a state of independence, to be beholden to foreigners for those things with which they could furnish themselves; and that a different conduct must often be attended with unhappy consequences. "And why," said Mrs. Jacobs, and her daughters, "should we be idle? Whose fingers so proper to be employed to procure cloathing for ourselves as our own?"

Mr. Jacobs was possessed of the strictest integrity. With punctuality





Yes, die, relentless souls, ye must;  
So heaven's decrees ordain:  
Decrees of Heav'n are wise and just;  
And to dispute them, vain.

The means of grace, though ours to  
To-morrow may be past: [day,  
Death will demand these souls away,  
And mercy call it's last.

O, for an ear! a heart divine!  
To listen and comply:  
Dear Jesus (and the praise be thine!)  
Come, form us for the sky!

### H O P E.

**H**OPE sheds on all its genial ray,  
Our clouded life it gilds;  
It brightens ev'ry gloomy day,  
In storms our castle builds.

It is a cordial to the breast  
That feels distress and grief:  
It rocks the troubled mind to rest,  
And gives th' oppress'd relief.

It gilds the chamber of distress,  
The captive's woes assuage!  
It cheers the widow, fatherless,  
And aids the tott'ring sage.

The Christian's friend in death's dread  
Dispels his fears away; [hour,  
Prepares him by its soothing pow'r;  
For everlasting day.

### GRATITUDE TO GOD FOR PROVIDENTIAL MERCIES.

**O** God my heart to thee ascends,  
Its maker and its King;  
And owns thy goodness far transcends  
The praises I can bring:

My scanty praises, Lord, how mean!  
How despicably poor!  
For all the gifts thy bounties bring,  
And make my cup run o'er?

While many of thy dearest saints,  
And better far than I,  
Pour out their piteous sad complaints,  
And pierce us with their cry!

While in their souls th' invenom'd  
Of bitter anguish lie, [darts  
Or crush'd by misery, their hearts  
Groan their last gasp and die;

Lord! what am I, my God, my King!  
That I thy grace shou'd prove!  
Should tune a *cheerful note* and sing  
Thy *providential* love!

Lord what am I, or what are mine,  
That thou so kind shouldst be;  
Shouldst lavish all these gifts of thine,  
On such a wretch as me!

O'er dimpling waves my little bark,  
Thy gentle spirit bears,  
Protects from adverse storms my heart,  
And keeps my head from cares.

O! may this head to know thy will  
Continually improve!

O may that heart be fervent still,  
And flame with heav'nly love!

Thus gliding down life's gentle stream  
May I advance to thee;

'Till safe I launch with heart serene,  
On vast eternity.

### RELIGION.

**T**O what sequester'd lone retreat,  
Lov'd nymph, dost thou direct  
thy feet.

Far distant from the noisy crowd,  
The great, the busy and the proud:  
Dost thou reside in cavern hoar,  
With sages vers'd in mystic lore?

Ah no!—The friend of God & man,  
Far, far superior is thy plan;

'Tis thine to sooth the widow's sigh,  
'Tis thine the orphan's tear to dry:

To raise distress's drooping head,  
To give the naked cloaths and bread.

When sorrows o'er the mind prevail,  
Thy balm celestial shall not fail;

Thy faithful servants, after death,  
Thou crown'st with glory's lasting  
wreath.

Still, still display thy sacred art,  
And warm and animate the heart.

### THE HAPPY SHEPHERD.

**W**ITH the sun I rise at morn,  
Haste my flocks into the  
By the fields of yellow corn [mead,  
There my gentle lambs I feed:

Ever sportive ever gay,

While the merry pipe I play.

Mira oft too joins the strain,

Calls the wand'rer to its mate;

Her sweet voice can sooth each pain,  
And make the troubled heart elate.

Ever chearful, ever gay,  
While the merry pipe I play.

When from winter's rugged arms  
Fleeting zephyrs leave the grove,  
Mira cheers me with her charms,  
And each song is tun'd to love.

Ever happy ever gay,  
On the merry pipe I play.

Tho' no splendor deck my cot.

With my fair I live content ;

May it be my happy lot,

Thus to love and ne'er relent.

At each dawn and fitting day,

On the merry pipe I play.

#### BEAUTY and TIME.

A FABLE:—By a Young Lady.

**H**OW much the inward charms  
surpass

A brilliant eye, or blooming face,  
Need not, to such as think, be told ;  
But let my Tale this truth unfold,  
The Moral to the Vain display,  
And teach 'em not to lose a day.

A certain celebrated Fair,

(Bred—'tis no matter when or  
where,

But doubtless in some courtly air,) }  
Chose to retire from public praise,

As Phoebus hides in clouds his rays, }  
To burst with more refulgent blaze,

A villa's hospitable seat

Affords her the desir'd retreat.

Each rural scene, each verdant field,

New prospects & new pleasures yield.

Here blest with dear variety,

No nymph more happy liv'd than she;

But oft repeated to her eyes,

The transient pleasure fades & dies :

The purling brook, the waving corn,

The dappled eve, the ruddy morn,

The zephyrs whispering through the

trees,

No longer now have pow'r to please.

The virgin on her arm reclin'd,

Revolving, in her pensive mind,

Her mirthful hours, her present pain,

And joys she wish'd to taste again,

Beheld an airy form appear, [fear.

Which sh'd her heart with throbbing

In his right hand a sythe he bore,

And, bald behind, he only wore

A single lock of hair before :

His left hand held the running gla's,

Which shews how swift our minutes

pass. [spright!

She shrieking cry'd, "O hideous

"How can you cruelly delight,

"To teaze me thus from morn to

"night ?

"Not as in town unseen you fly,

"Where all was mirth and gaiety,

"But here so heavily you tread,

"The vapors almost strike one dead.

"Then pry'thee, stern ungrateful

"guest,

"No more my happiness molest !"

The awful vision calm reply'd,

"Imperious fair one, check thy pride,

"And deign to turn those scornful

"eyes,

"Though not to bless a lover's sighs,

"To view at least this faithful mirror,

"To thoughtless beauties such a terror ;

"Let this inform thee how my pow'r

"Prevails upon thee ev'ry hour ;

"How at my feet the great & small,

"And e'en Emelia's charms must fall."

Here, from her languishment, the

maid,

As from a trance awaking, said,

"What of my rival you impart,

"Cheers and revives my drooping

"heart ;

"Not half so frightful as before,

"Dear creature, stay, and tell me

"more :

"Shall then Emelia's empire fail,

"And my unheeded charms prevail?"

"Poor wretch! how thoughtless

"and how vain ?

(The angry Shade reply'd again.)

"I fear thee impotent to reach

"The lesson I would kindly teach.

"The beauties of her face and thine,

"Touch'd by my hand, shall soon

"decline, [spare

"But know, the happy nymph can

"Charms to adorn a thousand Fair,

"Yet still retain so large a store,

"That wondering mortals shall adore.

• Good nature, ease, benevolence,  
 • An humble, yet exalted sense,  
 • Conspicuous in Emilia shine,  
 • And all her outward charms refine;  
 • And tho' the hours, with envious  
     ' haile, [ 'waste,  
 • Approach, those outward charms to  
 • Her mind, with ev'ry grace re-  
     ' plete, [ 'feat,  
 • Shall e'en the pow'r of Death de-  
 • And unconcern'd the victor meet. }  
 • For when that lovely mass of clay  
 • His mighty summons must obey,  
 • Her worth the silver trump of Fame  
 • To after ages shall proclaim:  
 • Her worth, far brighter than the  
     ' morn,  
 • Or gems, that regal crowns adorn,  
 • When Time and Death must cease  
 • Shall triumph in eternity.' [ 'to be,

ODE ON WOMEN.

NATURE to every creature is a  
 friend, [Horse defend,  
 Horns arm the Bull, and hoofs the  
 Hares to escape, have swift and ten-  
 der feet, [meet,  
 Lions have horrid teeth, their foes to  
 Fishes are form'd with fins, thro' seas  
 to glide, [slide;  
 And Birds to fly, have pinions at their  
 Nature to Men has given strong  
 sense in store, [thing more,  
 But not to Women, they have some-  
 Beauty they have, to which all things  
 must yield [lance and shield,  
 Beauty, which serves them both for  
 Light armed with this, they nothing  
 more require; [fire.  
 It serves instead of swords, instead of

CANDID COURTSHIP.

*When Love was Liberty, and Nature  
 Law.* Pope.

FLORIMEL.

IS Daphne the pride of the plain,  
 Content to be Florimel's spouse?  
 Can she listen with love to his strain?  
 Is she charm'd with the villager's  
 vows?

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The kiddings that browse on the rock,  
 And the fleeces that bathe in the rill,  
 Nay, the all of my pastoral flock,  
 Believe me, is her's if she will.

DAPHNE.

Good shepherd, be artless and wise?  
 Can ambition with meekness agree?  
 Contentment's the charter I prize;  
 No wealth has a virtue for me.  
 'Tis enough to be Florimel's wife,  
 And duties domestic fulfil;  
 I am sure I can love you for life,  
 So I thank you, I think that I will.

FLORIMEL.

The miser his plumb may possess,  
 The statesman his title and star,  
 Our cares and our crimes will be less,  
 And sha'nt we be happier far?  
 From fortune we'll brave each rebuff,  
 Your smiles can adversity kill;  
 Your heart will be treasure enough,  
 And I'll keep it, dear Daphne, I will.

DAPHNE.

My candor coquets may despise,  
 And prudes may my passion con-  
 demn:  
 But innocence scorns a disguise.  
 And I hope I'm as modest as them;  
 And, I think, if there's faith in the  
 brook,  
 I'm as fair as the maid of the Mill;  
 So Florimel give me your crook,  
 For in sooth I'm determin'd I will.

VIRTUE its own REWARD.

GREAT minds, like Heav'n, are  
 pleas'd with doing good,  
 Tho' the ungrateful subjects of their  
 favours [still  
 Are barren in return. Virtue does  
 With scorn the mercenary world re-  
 gard, [reward:  
 Where abject souls do good, & hope  
 Above the worthless trophies man  
 can raise. [airy praise, I  
 She seeks not honour, wealth, nor  
 But with herself, herself the god-  
 dess pays.

L. I

## Foreign Occurrences.

PARIS, May 23.

**A**L.L. hopes from the favorable crisis of the Dauphin's disorder are at an end; he has had a relapse, and is in such a state of debility as to baffle all medical assistance.

London, May 18. The several contradictory reports in circulation respecting the health of his majesty, render it difficult for the public to know what is really his majesty's precise condition. The truth then is, that his majesty's corporeal powers are somewhat debilitated, but his mind is in full possession of all its former functions—subject, however, at present, to depressions and temporary inquietudes which naturally incite an indisposition to the fatigues of business.

May 28. By authentic letters now in town, the ill state of health of the emperor is mentioned with great confidence. He has had a return of his disorder, an inward bleeding, which was stopped for a time, but has again broke out. All the methods which the German physicians could adopt have been put in use; but it is feared the weak state of his condition will not long bear up against these attacks.

Advices in town yesterday mention the death of the Dauphin of France, as having taken place last week.

## Domestic Occurrences.

Boston, June 24. Literary article.

—On the question, "Whether the discovery of America has been beneficial?" Mr. Mark Luffi, of Florence observes, that the discovery "has improved navigation, and the sciences connected with it: It has procured conveniences and pleasures unknown to the ancients: It has united the scattered gifts of nature: It has led

nations to preserve a due equilibrium: individuals to make new acquisitions, or improve their old ones: But, a still greater benefit, it has turned the thoughts of Europeans from conquest to commerce."

Philadelphia, June 23. While we suffer our lands to lie waste and useless, which ought to be appropriated as sheep-walks—while we cut off the prospect of a large and plentiful supply of wool, by killing the lambs, to pamper our appetites—while we neglect the raising of hemp and flax, and spend our time idly, and in unavailing complaints; say, are we taking the necessary steps to establish a solid independency, or to raise and support our national character.

Elizabeth Town, July 31.

*Compendium of European Politics.*

## IN ENGLAND.

HASTING's trial engrosses the attention of the public—more especially as his friends and himself, by a petition to the parliament, have endeavored to get Mr. BURKE impeached for having asserted something in the trial, irrelative to the charges exhibited against him.—In the Commons this petition has been debated three days, and a committee appointed to search for precedents. The ministry join Hastings—but it is supposed to be a *fetch* of the delinquent, to put an end to the trial.

In FRANCE—all eyes are directed to the States General, which assembled, April 27th, at *Versailles*—where every accommodation is provided for them—and where galleries are erected to accommodate 3000 persons—who are admitted by tickets—there are other galleries to accommodate the people.

In RUSSIA—every preparation is making for carrying on the war with the utmost vigor.—This power has 200,000 men ready to take the field.



IN GERMANY—the like exertions are making with a large army. The emperor's convalescence adding fresh vigor to them.

SWEDEN—arming with spirit against Russia; but listening with some attention to a proposal for peace, made by the king of Prussia.

PRUSSIA—on the watch—with a large army, ready for immediate action.

POLAND—guaranteed in her neutrality, by Russia and Prussia.

The TURKS arming with vigor, determined that the crescent shall not be humbled to the cross; or that the whim of the European Potentates shall be law for the Sublime Porte.

On the whole it appears, that the "dogs of war" will again be let loose—and that the late cessation from havock, has only sharpened their appetite for blood.

*Contrast between the RUSSIANS and OTTOMANS.*

The greater part of the soldiers of the latter have never seen fire; most of the Russians have served several campaigns. The Turkish infantry is good for nothing; that of Russia the best in Europe. The Turkish cavalry is excellent at skirmishes, but a knowledge of tactics give advantage to the Russian horse. The Turks make an impetuous attack; but, once repulsed, they never rally. The Russians make a most obstinate defence, and preserve order whenever defeated. The Turkish soldier is a fanatic; so is the Russian. The Turkish are ignorant leaders of military matters; the Russian generals experienced adepts in the art of war. In the marine the Russians have the advantage of skill against numbers. Turkey can maintain a war only by draining the provinces of men and money. Russia at the conclusion of five year's war abolished several imposts. The Divan act without system; the cabinet of Petersburg is one of the wisest in Europe.

To conclude, the Russians make war to acquire territory; the Turks only to protect theirs. If the latter proved victorious, they will not think of going to Moscow; should the former gain a decisive battle they will march to Constantinople, and drive the Turks out of Europe.

The elder tree possesses the following valuable properties: 1. Saving turnips from the fly. 2. Preserving wheat from the yellows. 3. Preserving fruit-trees from the blight. 4. Preserving cabbage plants from caterpillars. The fact has been ascertained by indubitable authority in inquiries relative to the Hessian Fly. The dwarf elder has the most potent effluvia, and it requires no other trouble than to strew the leaves over the ground, or to strike fruit-trees with the twigs.

The legislature of the state of New York have passed a law for appointing seven commissioners, with full power and authority to declare their assent, that *Vermont*, within the jurisdiction of that state, should be formed or erected into a new state.

We are informed that Mr. Leonard Harboh, an ingenious mechanic from Baltimore, exhibited to the inspection of many of the members of both houses of Congress, three new invented machines for the following purposes, viz.

1. A machine for cutting grain; this is fixed on two wheels, and is to be set in motion by one man, who is said will be able to cut five acres of wheat per day.

2. A machine for clearing docks, &c. on different principles from any ever yet invented.

3. A machine for threshing grain; this to be set in motion by a horse, or by water, as most convenient.—It consists of a threshing floor and sixty-six flails, and it is thought upon a moderate computation, will thresh as much as forty men in the ordinary way.

The specimens above-mentioned are only in miniature; it is therefore impossible to ascertain the real value of the discovery; but many persons of judgment conclude that each machine may be of great utility.

*Information for Weavers.*

An improvement on the weavers shuttle has lately been made in Scotland. Four friction wheels, somewhat thicker than a dollar, are inserted in it so far, as just to enable the shuttle to run upon the projecting parts with great ease and velocity. The axes of the wheels is made of wood, and the wheels of *cast steel*. Two of the wheels are inserted at one end and two at the other end of the shuttle, which makes it run very steady. Cotton cloths of ten quarters, and of great fineness, have been wove with this shuttle, which works with great ease with a fly.

In a London paper of the 10th of June, brought by the ship Fair Penitent, arrived at Norfolk from Port-Glasgow, there is a manifesto from England to Denmark, intimating, "Should the Danes assist the Russians, Great-Britain will look on it as a declaration of war, and will attack them immediately." Britain has likewise ordered a fleet of twenty sail of the line into the Baltic, as a fleet of observation.

## MARRIAGES.

### PENNSYLVANIA.

*At Philadelphia*—Dr. George Buchanan, of Baltimore, in Maryland, to Miss Lætitia M'Kean, 2d daughter of the Hon. Thomas M'Kean, Esq.

### NEW-JERSEY.

*At Salem*—Benjamin Cripps, Esq. high sheriff of Salem county, to Miss Carney, daughter of Thomas Carney, Esq. deceased.

## DEATHS.

### EGYPT.

*At Grand Cairo*—Mr. John Ledyard, on the 17th of January last, a native of the state of Connecticut.

### TURKEY.

*At Constantinople*, on the 7th of April last, Abdul Hamid, suddenly, aged 64—He ascended the Ottoman throne on the 21st of January, 1774, by the name of Achmet the Fourth.

### ENGLAND.

*At London*—John Coakley Lettson, M. D. F. R. S. member of the American Academy of Arts and Sciences.

### NEW-HAMPSHIRE.

*At Hollis*.—Mrs. Lydia Ulrich, a native of Ireland, aged 105.

### NEW-YORK.

*In Albany*—Brigadier General Gosen Van Schaick, aged 53.

*At Coryman's*—Mr. Abm. Springsted, of the hydrophobia.

### VIRGINIA.

*At Alexandria*—Mr. George Richards, printer.—Mr. Benjamin Blake, by imprudently drinking too much cold water.

### PENNSYLVANIA.

*At Philadelphia*—Mrs. Mary Proctor, aged 48.—Colonel Benjamin G. Evres, of Kensington.—Abel Hinds, Esq. native of the island of Barbadoes, aged 44.—Lawrence Keene, Esq.

### NEW-JERSEY.

*At Elizabeth Town*—Mrs. Susanna Livingston, consort of his Excellency Governor Livingston.

*At Lyon's Farms*—Mrs. Baxter, wife of Mr. — Baxter, of the kingdom of Ireland.

*At New-Brunswick*—Miss White, daughter of the late — White, Esq.

*At Cohanse*—Rev. Robert Kelsey, aged 78.

*At Kingwood*—Andrew Bray, by a flash of lightning, aged 76.

*At Paramus*—Rev. Benjamin Vanderlinde, aged 70.

Several articles intended to have been inserted in this number, for want of room, are unavoidably postponed.

As the present number contains 140 pages, instead of 128, part of the surplus will be deducted from the ensuing number.